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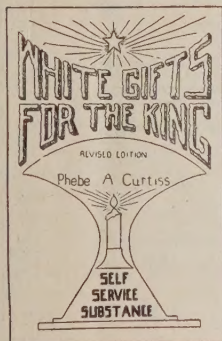
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ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

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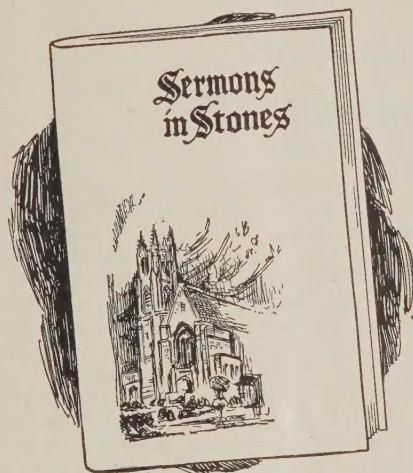
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The Expositor

The Journal of Parish Methods

My Assistant Pastors

THE REV. T. S. HUBERT

Some time ago, a morning paper carried four news items, from as many different places, in each of which the pastor of a church had been adjudged insane and sent to his state asylum for such unfortunates. The editor was mightily perturbed and wrote in editorial numbers, loftily and lengthily, on the increase of insanity among preachers. He could not understand it. To him it was inexplicable that a body of men so universally honored, so grandly esteemed, so ardently loved, so fondly indulged, so lavishly paid, so unceasingly sung by every tongue, should discover a single instance of mental poise disturbed. He was astonished that even one should be reported *non compos mentis*, and here were four on the same day. Alas! how profound, what he did *not* know! With us who do know, and doubtless we know but in small part, the astonishment is that insanity is not epidemic in the ministry. With insistent and persistent and ever-increasing demands for sermons, addresses, lectures, talks, visits and return visits, letters and reports, committee and rally and anniversary services, county and state and national conventions to attend, weddings and funerals, municipal activities and charities — under the stress of keeping on terms of Christian amity with both denominational and inter-denominational secretaries and speakers, college presidents and representatives of other institutions — and with deacons and trustees and choirs and janitors, and book agents and crook agents and other agents, and tramps, and professional trouble makers, and worlds of ignoramus ever with us — the wonder is that the “bug house” doesn’t get us all.

A volume of sermons by Sam Jones contains a picture illustrating one of his famous perpetrations. A preacher, attenuated and emaciated, under-fed and threadbare, is struggling between the long shafts of a long wagon that is loaded up with the

whole church, steeple and back-steps, the entire congregation plus a varied assortment of hangers-on. The preacher is doing all the pulling and the others are doing all the riding. There they are — laughing, talking, smoking, chewing, reading, necking, scrapping, some of them sound asleep, some of them enjoying the scenery, some of them not enjoying anything, and all of them right often crying out, “Get up! hie on! move faster!” — with lashes across his shoulders by way of emphasis. The picture is true to life in Little America far away.

It has been said that, every year, the preacher makes more speeches than the lawyer, more visits than the doctor, more loans than the banker, more decisions than the judge, and kisses more babies than the candidate for Congress.

Dr. Charles M. Sheldon has a book of short stories containing one under the title, “Six of Him.” It is the story of a preacher who has reached the end of a tremendously exacting and exhausting week. It is Saturday night, ten o’clock, and he is in his study to select texts and prepare sermons for the morrow. “Tired nature” fails him and the “sweet restorer” comes. He sleeps and dreams. And, O! such a dream! In his dream, he sees “six of him” — six of himself. There they are, face for face, form for form, dress for dress — “six of him” seated in his study. He is each one of them and each one of them is he. The value of an arrangement such as that does not have to be explained. O! what sermons we would preach! what visits we would make! what work we would do! if there were “six of us,” instead of just a poor solitary one!

And, yet the plan given by the Master surpasses that in its mindfulness of our frailty. He does not contemplate only “six of us,” but all for us and with us in the work of God. All Aarons and Hurs holding up the pastor’s hands. Some of these days,

the ideal will be realized, but it is not today, and our subject is not that coming realization when all will be Assistant Pastors, but the present when Assistant Pastors may be defined and described. My Assistant Pastors are the Assistant Pastors of every pastor. Who are they?

1. *Those who pray for me are My Assistant Pastors.*

The epistles of Paul are strewn with his desires and appeals for prayer. He was the great outstanding character of his day and generation, its foremost and most brilliant scholar. He was the most aggressive and courageous of the apostolic group — immeasurably dynamic. He was unrivalled in distinctions from above. He was inspired to write more of the New Testament than any other. More miracles are referred to him than to any other, more of his sermons are reported and more of his labors are recorded. To him oftener than to any other God appeared in dreams and visions, saying, "Fear not, for I am with thee!" He was caught up into the third heaven and beheld the King in his beauty in the land that is afar. And yet he, so richly favored and highly endowed of God, felt the need of the prayers of saints and wrote, "Pray for me." It was not a bit of pious rhetoric. It was more than an ecclesiastical gesture. He wrote it out of his heart. He and his ministry needed what only prayer could do. So does every pastor. It is literally and blessedly true that those who pray for us are our Assistant Pastors.

2. *Another group of Assistant Pastors are those who faithfully and steadily come to hear me preach.*

Dr. Cuyler said that he never did any good in an empty pew. The reverse also is true. An empty pew never did me any good. An empty pew never inspired me, encouraged me, or backed me up. Doubtless many difficulties have to be conquered, many obstacles overcome, many self-denials practiced to be a faithful and steady attendant upon Church services, but it is the only helpful and loyal and right and Christian thing. And it is the only safe and profitable thing. If the pastor does not always do well, the irregular attendant may miss his good sermons and if he always does well the irregular attendant loses by each absence. Nor is it enough to come. Those who come must come prepared. The preparation of the congregation is as important as the preparation of the preacher. He must prepare to preach; the congregation must

prepare to hear. A man who comes to church with his thoughts running after business, politics, sports or a woman who comes with her thoughts running after society, fashions, pleasures, would hardly be profited if the Apostle Paul were the preacher. How much less are they apt to be profited under the present dispensation! To preach to those whose minds are not prepared for the word is to scatter the seed on stony ground where it probably will be lost. To preach to those whose minds and hearts are prepared is to plant the seed in good soil where there is the certainty of a precious harvest. My Assistant Pastors are in their pews when I am in my pulpit.

3. *Another group of My Assistant Pastors are found at the mid-week prayer meeting.*

How soon the pastor learns to love and trust them! O, these saints, these saints, of the inner circle of Church and Kingdom!

Some one has said that the Sunday morning preaching attendance is a token of the popularity of the church, and the Sunday evening preaching attendance is a token of the popularity of the pastor, and the mid-week prayer meeting attendance is a token of the popularity of the Lord. I accept this witness. The spirit is to be deplored that slights the prayer meeting as a "thing of small import." Pentecost was born in a prayer meeting. The great revival that swept Wales started in a prayer meeting. And many another revival. In a prayer meeting hardly as anywhere else God is "nearer than breathing, closer than hands and feet." In a prayer meeting hardly as anywhere else —

Our fears, our hopes, our aims are one,
Our comforts and our cares.

My Assistant Pastors attend the prayer meeting and help to make it the agency of grace and power appointed of God.

4. *The fourth group of My Assistant Pastors are those who are mindful of my support.*

There has been a great deal of nonsense, and worse than nonsense, talked and practiced on this subject. Pastors and their families are very far from being wholly and only intellect and sentiment and religion. They have bodies, physical bodies, and are not getting a square deal unless their physical necessities are provided for. Too many have adopted the theory and practice

(Continued on page 218)

The Watchman

THE REV. MARCUS L. BACH

Why?

I was seated in my church study and with real eagerness had just read the disclosure of the young man formerly of our congregation. Previous letters had been stereotyped, this was alive and passionate—the kind one would write immediately after his conversion. I saw again the shockheaded boy with whom I had thrilled when first he felt his call to Christian service. I remembered our deliberations together. At his ordination and installation I had been in charge. At his wedding I had officiated. Whenever he had returned to his old home church to break the Word of Life with those who knew him best, I had felt a natural triumph of spirit. He was one of the few in the service because of my influence, and my prayers were accompanying every step of his ministry.

Deep in these reminiscences, my eyes lingered on the impetuously scrawled signature, "Sincerely, Cecil." It was the affirmation to all that the typewritten pages expressed. His name sealed and made sure what he in his anxious way had asseverated. And I meditatively turned back to pages to give the letter a careful review.

"My dear friend:" it began. "*When I came from the seminary I knew more about Savonarola than I did about Frank Smith and more about Latin than life. I went into the field understanding homiletics and exegesis but with an exotic conception of the universe and its God. My theological training was saturated with the impractical. My education blinded me to many of the vital themes of life.*

"Prof. Meyer, whom you know, had a mind that clicked in terms of applied pilotage. He fought to make our training preparatory to the actual conditions awaiting us in the field. But Corbin, Frazier and the rest would not be moved. I remember Meyer's oft repeated statement in the classroom, 'Your case method education will of neces-

sity be under the tutelage of your first congregation.'

"Perhaps I submit these things more as an excuse for the past inefficiency of my ministry than as a criticism of the institution. As the old Flemish educationalist has said, 'He who excuses himself, accuses himself.'

"Be that as it may, I felt that as a pastor

"When I came from the seminary I knew more about Savonarola than I did about Frank Smith, and more about Latin than life . . . I shudder at the botchery and cant of my ministry . . . Yesterday my church was crowded for the first time in my four years of preaching . . . At last, it seems, I have found the secret of a successful pastorate . . ." Such were the italicized sentences in a letter from Reverend Cecil Rohm.

it was my duty to emphasize two maxims: I was to 'sell God,' and I was to 'show people how to live.' Selling and showing were to be the panoply of my warfare. I came into the service wrapped in these abominations and thought them holy. I clung to these two perfidious principles because I felt them just! My first two years were steeped

in the association of this beggary: selling and showing. It manifested itself in my every contact. My sermons were built around the maladroitness of this concept. My services reflected it. My daily walk was stiffly conformed to it. My speech, my conduct, and life were restricted to the shallow ripples of this pietism. For two years the vigor and freshness of ambition were consumed by a dangerous perversion: selling God and showing people how to live!

"At the end of those two years I was disgusted with the ineffectiveness of my ministry. I reviewed the events. Actually I sat down at my desk and pondered over the thing for hours at a time. I came to the conclusion that it was a situation for which I could rightly blame everyone and everything but myself! It was disheartening, this selling and showing in an age such as this!

"My greatest solace was found in ministerial meetings where clergymen wept on each others shoulder over the lamentable apathy of the people of God! There I was substantiated in my placement of the trouble. The condition of spiritual neglect was a general one, invading all congregations, claiming all sects.

(Continued on page 214)

The Approach to Missions

CARLTON PRINCE WEST

Black people and brown people the missionary must convert to Christianity. He finds them living in countries having climates very different from the temperate climate to which he is thoroughly accustomed. He finds them living in hovels with thatched roofs and earthen floors instead of the sturdily built houses with central heating plants, electric lights, and well arranged plumbing which he has always enjoyed. They go about often without clothing, and he has himself always worn clothing to keep him warm in the cold winter months and to maintain the decencies in the warm summer months. In some of the fields in which he may labor the people are not forced to work to secure a living. There the forests abound in a great variety of fruits and nuts waiting only to be gathered. No incentive for hard and persistent labor is present. The necessities of life, being merely a little food, and shelter from the scorching sun and the drenching rain, are often provided with practically no human effort. Instead of worshipping the true God the natives worship many gods, gods of the fields, gods of the woods, the sky, the sea, the rivers, the birds, and the animals, each god having his own particular dwelling place and duties. Not one of these gods can safely be neglected; to incur divine anger is to suffer serious consequences. The life of the native is lived among numerous spirits, both good and bad. Illness is simply the result of the activity of evil spirits, who by the use of charms may be driven away from the ailing individual.

Before the missionary can hope for progress he must, evidently, make a profound readjustment. He is about to be surrounded by human beings who possess strikingly different physical characteristics, who have entirely different customs and manners of living, and who maintain radically different attitudes toward religion and the meaningful things of life. What, then, is to be the nature and the extent of this readjustment which constitutes the approach to missions?

Historically the approaches are significant. During the latter half of the nineteenth century when Christian denominations were becoming acutely conscious of the need for missions and were perfecting their organizations for foreign activity, missionaries and

others were pleased to divide all the people of the world into two large classes, one of which they termed Christian or civilized people, and the other heathen or barbarous people. To the first group they themselves belonged; the reduction of the size of the second group was their supreme task. By way of preparation for the performance of this task, according to the current interpretation of missionary needs, one studied thoroughly the doctrines and dogmas of the particular denomination he represented, and in addition he made a study of the people to whom he was presently to give his attention. The degree of exhaustiveness reached in his studies in the latter subject was often low, especially in comparison with the amount of time spent in the acquisition of erudite knowledge about God and Christianity which he was to impart to the heathen. When all this had been done, only one task remained, that of travelling to his field and converting his people as fast as possible, all in the day's work. Medical attention was recognized as an important adjunct to the labors of the missionary, since by making the heathen physically more comfortable they would be placed in a more receptive mood.

Since the opening of the twentieth century a marked change has taken place. The old and worn-out classification of Christian and heathen, or civilized and barbarous, has been superseded. Instead, Europeans and Americans are discussing enthusiastically, sometimes with a large fund of information and often with none at all, different civilizations. The word "civilization" is now used in the plural rather than always in the singular as previously, and the terms "Christianity" and "civilization" are not universally in Christendom regarded as completely synonymous.

Certain facts which, before the development of vigorous Christian missionary activity, were looked upon positively as not worth practical consideration are now accorded recognition as being of the utmost importance. The first of these is that the native religions are not necessarily the expression of pure and unadulterated viciousness. Ultimately, they represent the best and most complete adjustment which the people concerned has been able to make to

the unseen and the unknown which it senses around it. The native does not, for instance, throw his beautiful daughter into a loathsome pit to be the bride of the Rain God, as in Mexico, because he has no affection for that daughter. He does it because the god must have a new bride each year. To displease the god might mean the failure of his crops, the destruction of his hut, or worse. In the past similar misfortunes have come to himself or to his neighbors. He cannot understand them, and therefore he assumes that some external and unseen force is visiting him with disaster because that force, which he imagines is a person, is intensely angry. At all costs this anger must be dispelled, hence the sacrifice of one kind or another. In the same way, the native does not bow down to idols from an impulse to disobey a Biblical commandment of which he has never heard, but because without something which he can see he forgets his god. The Old Testament abounds in stories of the relapses into idolatry of the ancient Hebrew peoples. Modern psychology recognizes this tendency and records it as an indication of the strength of visual impressions.

The writer, greatly to his surprise, has heard more than one missionary declare that the native religions do not satisfy at all. It is extraordinarily difficult to account for the prevalence of this opinion. The very fact that the native religions are practiced is in itself evidence of the satisfying qualities of those religious observances. The American with sound Christian training and deep religious convictions believes, of course, that no other religion is capable of producing as great a degree of satisfaction as Christianity, but this is not to say that no other form of religious expression produces any satisfaction. The interpretation of the statement that native religions are not satisfying must obviously be in terms of a comparison with Christianity.

The second fact which is now admitted as important is that peoples of South America, Asia, and Africa do not live according to customs different from those followed in the United States because they desire to be perverse or obstinate. Nothing could be farther from the truth. Such differences as exist are due to major differences in living conditions, physical environment, and temperament. The matter of clothing is worthy of attention in this respect. In countless instances missionaries have insisted that native peoples wear European costume lest

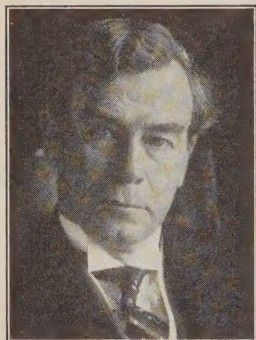
they be immodest. Most of the natives involved live in tropical or semi-tropical lands where clothing is not only entirely unnecessary but is positively uncomfortable and harmful. Morality, furthermore, is not a matter of clothing. No less significant are the differences in marriage customs. We in the United States and in Europe have adopted monogamy, which we have made an integral part of Christianity. In other regions polygamy, the condition of society in which each man has several wives, and polyandry, a corresponding condition in which each wife has several husbands, often flourish. For these practices there is usually a perfectly definite explanation. In the mountainous country of Tibet polyandry is followed extensively. The land is very rocky and exceedingly poor; little food can be raised and few cattle can be pastured. Only a limited population can be supported here with even a slight degree of comfort, hence polyandry exists to keep the population within the recognized limits. Political customs offer a most convenient opportunity for a study of the connection between modes of living and the temperaments of people. According to the most ideal standards in the United States, political office-holding should come only after an election conducted in conformity to well-recognized and firmly established methods. Quite different is the situation in Latin America and Southern Europe. There violence takes the place of orderly and regular election. It has been said, and very aptly too, that in Mexico it is infinitely easier to conduct a revolution than to manage an election. Revolution is looked upon as a natural method of effecting a necessary political change. The explanation is merely that such is the temperament of the Mexican people. Last of all, it seems that to live in the temperate zones is to be intellectually active and to live in the tropics is to be correspondingly sluggish. This has been misinterpreted grievously. The tropical peoples have been branded as essentially lazy and lacking in normal mental equipment. It is the climate that is responsible for this condition. Students of the relation between climatic conditions and human activity are now quite unanimously affirming that the seasonal and daily changes in temperature of the temperate zone make for greater intellectual achievements than the relatively monotonous temperature of the tropics or the polar regions.

The missionary thus has two distinct ap-

(Continued on page 212)

What is the most profound problem to be faced by the leaders of Christian Churches in the next 5 years ?

*What is your answer to this question? You must answer it if the
Church is to lead in world progress.*



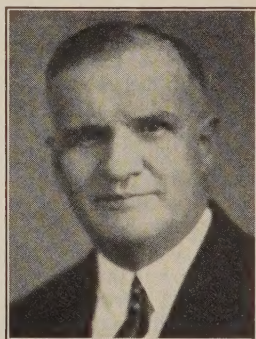
Dr. Robt. Norwood

Our most profound problem is stated in a brief sentence: How to overcome our intellectual and spiritual pride? In preaching the gospel of Jesus, we seem to have forgotten that great is the mystery of Godliness and have been doing our best to rob Godliness of that mystery. It comes, I think, out of our arrogant and unimaginative communism. We would have everybody think, speak, and act alike. We are not altogether responsible because, from the beginning of Christianity, men have been too inquisitive. Peter's question concerning John: "What shall this man do?" and the Master's rebuking answer: "If I will that he tarry till I come, what is that to thee?" reveal what has always been wrong with the Church. If we could believe that God was in Christ, reconciling the world to Himself, and stop probing further *how* God was in Christ, or *how* God is in any of His children, and obey the New Commandment, keeping all the doors open to those who seek the Kingdom of Heaven, we should solve the greatest of all problems,

the problem of overcoming our intellectual and spiritual arrogance. And until we have solved this, the churches will be divided and the treasures of our spiritual inheritance wasted.— *Robert Norwood, St. Bartholomew's Episcopal Church, New York City.*

Out of many perplexing problems which will surely confront the leaders of the Christian Church, during the next five years, I make bold to suggest as one of the most pressing:

To vitalize New Testament Christianity so that, without the loss of any intrinsic element, it may actually be translated into the terms of modern life, with the same dynamic results that followed it in the first century. Our most desperate need is to bring up the reserves of moral and spiritual power so that they will make us adequate in the face of the tremendous scientific and economic expansion which is upon us. Applied to individual life this means the production of New Testament graces in 20th century setting. In the social sphere, it means the fearless application of the principles and spirit of Jesus Christ to our collective relationships particularly in the field of race relations, the outlawry of war and relentless opposition to the liquor traffic with its kindred evils.— *William Hiram Foulkes, Old First Presbyterian Church, Newark, N. J.*



Dr. Wm. H. Foulkes

What shall be the attitude of the Church to War?— *Charles E. Jefferson, Broadway Tabernacle Congregational Church, New York City.*

Talking in superlatives is usually dangerous and inaccurate. Yet, to say that keeping an active God-consciousness in the church itself so that the membership may translate religion into practical life is as profound a problem as the leadership of the church will face in the immediate years ahead. Formal and dogmatic Christianity are so harmless as to receive little attention from the enemies of religion, but vital Christianity which wrestles with moral and social issues at once draws fire from a thousand haunts of vice and injustice. Christian ideals have definitely crossed swords with pagan ideals on such issues as social justice, world peace, race relations, respect for law, the sacredness of the home and of life itself. Such living issues will test the spiritual fibre of the church as nothing else can do. Success on these battlefields will inspire the confidence of the world in her divine appointment. Failure will result in an irretrievable loss for many decades to come.—*Wm. F. Rothenburger, Third Christian Church, Indianapolis, Indiana.*



Dr. Wm. F. Rothenburger

To meet in the spirit of Jesus the pressure of interest groups. By "the pressure of interest groups," I mean organized combines that prevent the operation of the spirit of Jesus in our modern society.

Until this spirit is changed, the kingdom of God cannot come to its fullest and finest fruition. The activities of such groups are easily discovered in social, economic and political realms.

With such a problem threatening the very framework of Christian living — with selfishness and greed seeking to give the Church an opiate, will the Church lead, or will she be content to follow? As a follower, the Church is a failure; as a leader, the "gates of hell cannot prevail against her." In the spirit of Christ, and in the strength of God, she must go forth to battle.

The Church cannot side in with the man who is interested in war because he makes money out of war; she cannot condone

a man's economic theory when it produces profits at the cost of principle; she must reveal the truth of God as it was manifested and dramatized in Christ, and in this truth we shall find unity and fellowship in service.—*Elwood Rowsey, First Westminster Presbyterian Church, Toledo, Ohio.*



Dr. Elwood Rowsey

The big problem of the Church in the next five years is the adaptation of its methods and not of its message to the needs of a pre-occupied, self-centered and self-satisfied age. The message is unchangeable. "A changeless Christ for a changing world." The Church is still to "know nothing among men save Jesus Christ and Him crucified." The grace of God in Christ Jesus still represents man's fundamental need. The direction of man's attention to this need and away from his vainglorious sophistries and from the vagaries of a "reshaped" modernistic religion is the problem of the Church. The solution of this problem is hampered by the confessional indefiniteness of so many Church leaders. The chief menace of the Church does not approach from the outside but lies right within itself. The practical problems of adaptation to the requirements of the day are only incidental. We need within the Church a deeper realization of our divinely-imposed commission to preach the crucified Christ to a lost world. If that is generally recognized and carried out, the external problems will be solved by sanctified common sense.—*Paul Lindemann, The Evangelical Lutheran Church of the Redeemer, St. Paul, Minnesota.*



Dr. Paul Lindemann

EDITORIAL

Subterranean Sun-Up

AND then there was John, incondite John. John had "grewed up in them hills," although that upon which he had "grewed up" was left to meagre surmise. Yet there was John, himself, sufficient evidence of his claim to have "grewed up" physically, as is the wont of those good-natured, if gangling, hill-folk of the south.

John "knowed them hills" as you know your Bible, mayhap better, for you could not lose him in their verdant undulations. Not alone did he excell in his knowledge of the hills, but he knew what was *in* them with no less certainty than he knew what was *on* them. John had been dropped, permanently, into a cave country, by a blind Fate, who having dropped him left him largely to shift for himself and in that shifting, John "grewed up" in stature and in his understanding of caves and cave lands.

Little made John more content with his relative importance as a citizen of Kentucky, once having completely and effectually surrounded several hamburger sandwiches and absorbed the steaming content of a filled and refilled coffee cup, than to be asked to guide a party on a real "cavin' " trip. Folks who know John best boast of their fellow villager as a "caver," with a zeal surpassed only by John himself.

So, the hour for our start came and with it, out of a no-place-in-particular, loomed the uncombed guide. John's thoughts, having no doubt been in extended inaction along with the muscles of his rangy legs, leaped up in need of that exercise and expression with which the day so gloriously and unstintingly supplied them.

"When thet thah hole's ablowin', them thah weeds jes' lay flat ovah," he said, pointing with a gnarled forefinger extending from a horny fist which clenched a noticeable distance out of the frayed cuff of his faded blue jumper coat-sleeve. "'N when she's ablowin' like thet thah hole does blow, like I's seen 'uh blow, I reckon it always does mean they's a watah-level down theh somewhuh," and he ignited a piece of newspaper to show the slight draft that at that moment was coming out of the thicket-hidden hole he had found.

On we went, John's agile jaw keeping pace with the easy-gliding gait of his long legs. Folks may laugh at John and speak of him as "the oddest character." Others may be fools and countless are, but John is no man's fool, at least when it comes to geology. What John had seen and studied all these lazy years, the average eye would have passed unnoting, seeing only the monotony of a blank page in Nature's laboratory manual.

Then into old "Grand Avenue Cave" we went, whose bat-studded immensity simply overwhelmed and awed one with its tremendous water-carved way, chisled by the turbulent tumblings of prehistoric and raging torrents. A dozen Twentieth Century Limited trains could race abreast along so spacious a right of way. Expression stolen, we gazed in rapt and silent amazement.

Finally, out of wind if not word, John stopped by the side of a huge onyx "mountain," too large to venture an approximation of its size. Onyx, in all its marvel of color and form, is but the indication of an honest, consecrated and continuous labor. A labor not of so powerful and versatile a laborer as a skilled human artisan, but the labor of a God-directed drop of water. The dropping must be slow. Each drop must dry and leave its microscopic mineral deposit before the next drop follows. Thus, by the load of mineral a single drop of water can carry, have indescribable onyx forms been moulded and colored in those underground galleries, such as this one before which we stood in blank, uncomprehending amazement. "John," asked one of the little group, the first to find words, "how long do you suppose it took for this onyx mountain to form."

There was the undeniable sound of generous expectoration into the dark an instant before John's vibrant droll started new reverberations through the huge vault in which we stood. "Wall now, suh, nevah did try to figgah it out. Reckon as how it would take a sight of papah. Millions and millions, maybe mohe'n that, of yeahs, prob'ly."

A second had retrieved his speech. "How do you figure it millions of years, John, when some folks figure the Bible means five or six thousand years for creation?"

"Six thousand yeahs!" exclaimed John. "Why, suh, I callate as how six thousand yeahs aint nahy sun-up fuh this yuh hole."

In the morning, figuring on another basis for reckoning time's passage, we spring up and in the evening we wither and are cut down, and how much does the world miss us and our accomplishments, be they great or small? Yet God-directed drops of water steal our words, mute our tongues, dull our powers of comprehension and leave us staggered before what consecration and persistent fidelity to a task may achieve.

JmD

A Varied Love

AS far as equipment was concerned, there was nothing he lacked to make his service department the best in the city. The mechanics were men of experience and deftness of hand. The shop was commodious, well lighted and accessible. The machinery the most modern. Taken by and large, one would suspect that such a place, because of its physical appointment, if for no other reason, simply could not turn out unsatisfactory work.

Yet upon the several occasions when minor repairs and adjustments to the car were made in his shop, time invariably found me pacing through the elaborate and luxurious sales room, waiting my turn to convey my emphatic impression of the service department to the local representative of the firm whose car I drove, and that generally only after others of lesser importance had evidenced, if not expressed, a total indifference to my plea.

It was after such a disheartening experience that I drove a limping car home, neither it nor I evidencing any appreciation of the work done for us, in its rather definite relation of the fee required.

The card I found in the mail-box was a simply typed message, inexpensive and humble, yet it informed me that the man who had sent it was in the car repair business and solicited my patronage on the plea that: *"My livelihood depends upon the type of repair work I give my customers. I do not run my shop as a necessary evil in connection with a sales and demonstration room from which I derive my living."*

Balm of Gilead! Heart's Desire! Food for the soul, worn with the travail incident to occasional repair service bills for improper or skimped repair service. Since the advent of that card I have, as occasion demanded, driven my car directly past the imposing sales and display room in which hangs the ornate sign *"Our Customers are Always Right,"* to continue some miles beyond and to seek out the little alley repair shop of a man whose heart is in his single profession, that of repair.

Some of us come tardily to an understanding that heart enlistment is the first and primal requisite to successful accomplishment. There has always been a certain and most specific risk involved in the wooing of more than a solitary love which risk increases in direct proportion to the increase in numerical expansion of the objects of our affection.

JmD

Insure Brains

AND now comes *Nation's Business*, pointing to the fact that if policies of insurance are written for buildings, machines, materials and practically all of the physical assets of commerce, the day has come when that which makes them all possible, that which makes them productive of wealth, that which guides and directs their destinies, should be insured. "Insure the brain," it cries and that not without a large degree of intelligent reason.

Yet that idea is not so new, at least the wording of it. *Insure the brain* is what the church has been clamboring for for generations. Insure the brain of the pastor, for a church with-

out brains or the pastor of a church to whom brains have not been insured, points to ineffective jumble, which lack of guidance and management bring upon any institution.

Some time back, *The Expositor* ran a series of articles developed by Professor Stidger, based upon the returns of a questionnaire which sought to determine the prime factors demanded by people in a pastor. Quite naturally there were more who demanded that their pastor be able to preach than that he excel in any other pastoral direction. However, the vote was not unanimous. Some wanted a good manager, others sought a pleasing personality, while yet others clambored for a *good mixer*. I doubt that any group of people could agree on any one quality they wished in their pastor, other than this one, that his brains be insured. Not insured by the coverage of a policy which would pay in event of his loss of mind, but insured in the sense of endowment. No man can go far or long without brains and no place where man may stand bares quite so effectively the content of a man's head as does a pulpit. *There* is intelligence, or the lack of it, evidenced and I venture that vacant pews increase or decrease in floor coverage in direct proportion to a pastor's mental capacity, or his intelligence.

We may not all be of Solomonic wisdom, yet we do well to bend every effort toward the insurance of brains *in* the pastor and *for* the sake of the people. The church can ill afford ministerial space for leaders of uninsured brains.

Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT

Stone and Brick

During recent weeks it has been our privilege to visit many old world churches and cathedrals. We were impressed, as most travelers are, by these age-old buildings that stand as evidence of a faith that was strong and flourishing centuries before our continent was discovered, and yet in spite of their age these buildings are not relics of a dead past but are important religious edifices at the present time.

Almost without exception several hundred years elapsed before the cathedrals, as we know them today were completed. During this time changes were constantly made and additions built, always in the prevailing style of the period, so that in most cases it is quite easy to read a fairly accurate history of a cathedral's growth, by noting the different architectural styles appearing in its construction.

It is with mixed emotions that a modern architect beholds a cathedral like Salisbury. He is impressed by its beauty, size and completeness and if he is honest he may feel depressed also, when he considers that six hundred and fifty years ago builders were able to design and erect edifices equal to the best that can be built today. We are accustomed to think of men living in ages gone by, as rough in feeling and ignorant from our modern viewpoint and so we receive quite a shock when we realize that these ignorant men possessed a fineness of artistic feeling and a knowledge of masonry construction, equaled by few architects and engineers today and surpassed by

none. The average modern architect would be at a complete loss if required to design the lofty spires and vaulting of Salisbury, without the aid of steel beams. From a structural standpoint, the design of the highest of our modern steel skyscrapers is but child's play compared with many of the ancient masonry cathedrals. This comparison is still more remarkable when we consider the low general averages of education at the time these great buildings were built and how far the building arts had developed beyond the other professions at that time.

In spite of the masterly way these buildings were constructed they are but human in origin and like all things human are subject to deterioration and decay. We do not recall a church of major importance in England that is not more or less constantly being repaired and restored. The ancient stone carvings in time are weathered away and must be replaced by new stones cut by present-day artisans. Here and there buttresses that have withstood great thrusts for centuries show signs of fatigue and must be reinforced by modern steel ties, sometimes walls begin to settle and must be underpinned. Great sums are constantly being spent in order to preserve the rich inheritance bequeathed us from the past. Luckily all repairs that we have noticed were being made in the spirit of the original style and so kept the buildings in first class shape without detracting from their charm. We did not notice any attempt to make slipshod or cheap repairs although in many cases this could have been done and we fear the possible saving in cost would have sorely

tempted many of our American congregations. Present-day worshippers in these buildings are obliged to make continual sacrifice in order to meet the expense of repairs and so share with their ancestors the glory of preserving for coming generations, some of the greatest works of mankind.

We do not intend to give the impression that the cathedrals are falling to pieces for this is not the case. Their structural stability in most cases is as sound as ever. Only the surfaces that are exposed to the action of the element show the ravages of time and require attention. These buildings are to a certain extent like the faith they house, for they, like that faith, have not changed except on the surface. Beneath outward changes that attract the notice of the casual passerby, their main structure is as sound as ever.

These buildings would not be standing today if they had not been built well, honestly and of enduring materials. Stone was generally used both on the inside and outside. The larger buildings even used stone vaulting for all ceilings. At the present time stone makes a strong appeal to most people, but conditions have changed and other materials must be given consideration. Building committees should know some of the advantages and disadvantages of these materials in order to buy wisely, for the cheapest in first cost may not be the best or cheapest in the long run.

Igneous and Sedimentary Rock

Stones vary greatly from one another but can be roughly divided into two classes, namely igneous and sedimentary rocks. Granite and trap rock are the most common and best known igneous rocks. Like all igneous rocks they are hard, strong and impervious to moisture. They are too difficult to cut to be used to any great extent for moulded or carved work because of the expense involved. However they can readily be shaped into rectangular block and in this form are excellent material for wall facing. Igneous rock are almost totally immune to the attacks of the elements.

Sedimentary rocks include limestone, sandstone, slate, etc. Some of these have excellent building qualities while others are very poor indeed. The limestone found in Indiana is very good for all classes of building work. It can be carved to any desired extent and withstands the action of weather very well. It can also be split and sawed readily. Some limestones are found that are almost as fine grained and hard as marble.

Sandstones vary from extremely soft stone that weathers poorly to very hard stone that will endure for long periods without noticeable change. Sandstones also vary in color from almost pure white to red and dark brown. Many of us are familiar with the brown sandstone used so extensively in Eastern cities during the seventies and eighties. This was one of the poorest building stones ever used. In the first place its color was very dead and lifeless so that it was impossible to produce satisfactory results when this stone was

used. Also much of this stone washed away badly, so that after a few years mouldings became greatly defaced. Very little of this stone is being used today. We find other sandstones of very much better quality in Ohio. These stones are light in color, often gray or buff and fine in grain. They make excellent building stone for all classes of work and compare favorably with limestone. In Virginia we find a very beautiful sandstone, hard, firm and of good color. This stone keeps clean much better than most sandstones that we have known. It has been our experience however that its cost is rather high, due to its hardness and the consequent difficulty of cutting it. This stone will be found in many of the early Washington buildings which is good evidence of its ability to resist weather.

The great cost of natural cut stone has lead to the manufacture of certain substitutes chief among which are cast stone, sometimes called art stone and terra-cotta. Both these materials can be made to imitate to a certain extent the various natural stones. The only real reason for using this material in place of a good natural stone is to save expense. Under proper conditions this saving can be very considerable. The manufacturers of these products have many arguments to show why their article is better than the natural product, but the fact remains that they are attempting to imitate stone and not to sell a new product on its own merits. Under certain favorable conditions we have known cast stone to cost thirty per cent less than natural limestone. Under these circumstances it may be worthwhile to use the cheaper material.

Generally speaking we have found that cast stone gives excellent results for interior work where it is not subjected to the action of the weather. The light on the interior of the building is not so intense as the glaring daylight to which stone is subject on the exterior of buildings and so the use of artificial stone on the interior is not so readily noticed. There is one real advantage that art stone has over natural stone and that is color. The color of art stone can be controlled within reasonable limits. We have found that a slight warming of the color of interior stone has a tendency to overcome the cold feeling often found in churches where limestone has been used on the interior. It seems advisable to use art stone on the interior when a really adequate saving in cost can be made.

For exterior work our experience with art stone and terra-cotta has not been as satisfactory as with natural stone and unless it is absolutely necessary to save every possible dollar we always advise against its use.

When art stone is to be used for either exterior or interior work, the committee should give careful consideration to the reputation and experience of the manufacturer, for all grades of cast stone are not alike. Cast stone is nothing more, nor less, than high grade concrete poured into forms of the proper shape and allowed to set. This sounds

simple, but let us hasten to inform you, that this is not the case. There can be a tremendous difference between different stones caused by the different amounts of cement gravel and water used. Some cements that are suitable for mortar are not at all right for art stone. There are innumerable conditions that will effect the quality of the finished product. One manufacturer who has done a great deal of work for our office has been making cast stone for several decades and is still constantly improving his product. Some of the work that he did fifteen years ago is better than much of the work being done today by manufacturers new to the work, but we can assure you that his early work is in no way to be compared to his present day output. The quality of art stone is so dependent on the integrity and experience of the manufacturers that we make a practice of mentioning the names of those whose work we will accept in our specifications and we will not consider any other bids until we have had definite proof that the work of these bidders comes up to the best standard.

Just as cast stone and terra-cotta can be used as a substitute for cut stone, brick can and often is used in walls in place of stone ashlar. Brick however is not an imitation. It is a structural material that is as old as the building industry and has qualities of its own that recommend its use. Well made brick is one of the most enduring substances of human manufacture. Europe is full of brick made by the Romans and these brick are to a large extent in good preservation today. The bricks that are now on the market are in every way superior to ancient brick and should be well high indestructible. Brick is somewhat less expensive to use than stone. Frankly there is but one reason for using stone in place of brick and that is appearance. Stone buildings have an air of solidity and permanence that few brick buildings possess. It is usually better to pay the slight additional cost and have a stone church for sentimental reasons alone. There is another element of danger in the use of brick that most architects appreciate and that is the difficulty of getting the correct brick. The trouble is that there are multitudes of brick on the market of all colors and textures and the mortar with which brick are laid can be of almost any color. The result is that an almost infinite number of effects can be obtained in a brick wall. Trained architects know that the proper choice of brick is about the hardest problem that they have to deal with. But not so the average building committee. It is hard to explain why a committee of inexperienced men will consider themselves more capable of choosing a brick for a church building than the trained architect in whose hands they have placed the responsibility for the success of the building, but committees invariably do. They insist upon examining every sample of brick that the ever-present brick salesmen produce and usually decide on which brick shall be used although the architect may have perfectly good reasons for wishing another brick. The architect is striving for a given effect and he alone can visualize the brick that should be used.

A brick placed in the wall is seen under very different conditions than one held in the hand in an electrically lighted room. Why in the name of reason should committees attempt to choose brick when they have not had experience in such matters? The finished building will depend upon its wall surface for the proper effect and the brick is all important.

We have seen committees choose brick because the salesmen pointed out how hard it was and how little water it would absorb, therefore the walls built from it would surely be dry. Strange as it may seem the reverse is actually true. An absorbent brick makes a dry wall and a hard brick makes a wet wall, unless the hard brick is laid with exceptional care. This also applies to stone. The reason is obvious when once pointed out. Wall leaks are almost always the result of open joints. Wind drives the rain through such joints. Mortar will not cling to bricks and stones that do not absorb water unless special care is used by the masons. The result is that walls built of hard brick may have many open joints that will leak whenever rain falls. Walls built of soft brick will have well-closed joints and will be dry on the inside in spite of the fact that water may penetrate the surface of the wall for an inch or so.

The Bureau of Standards has published an interesting discussion on this subject.

Often the most important thing to consider is cost. Until we know what the cost will be, how can we know what kind of stone to use or whether brick should be used? The best way to find this out with any degree of certainty is for your architect to ask for alternate bids. It is an easy matter to instruct the bidder to give prices showing the difference in cost if sandstone is used in place of limestone and if art stone is used in place of real stone. Different prices can be determined for different materials in the same way. It is our experience that the entire cost of the building should not be increased over five per cent by using limestone ashlar in place of brick facing. Artificial stone will average from 15 to 20 per cent less than the actual cost of limestone trim. This would not be more than five or eight per cent of the total cost of the building.

When building a church it is well to remember that if we build well and artistically, our church may be among those that will still be standing five hundred years from now, as a memorial to our present day. This summer we stood in a church in Winchester, England. It was a small church, not seating over two hundred, but it had stood for well over five hundred years. In fact Norman work could be seen, which showed the building had been used eight hundred years ago. The simple folk who built those walls and arches never dreamed that eight hundred years later their work would still endure. It is doubtful if anything else done by these people lasted much beyond their own time. Some of our buildings will also endure, but only those well built and well designed. Is not a ten per cent increase in cost a small price to pay, if by so doing our building may be numbered among those that will survive?

The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

Director of Country Church Department
Presbyterian Church in U.S.

Answers to Questions

F.I.G., the pastor of a country field in Ohio, writes:

"Sometime ago I read an article from your pen in which you set forth a tentative program, one which you would put on or did put on in a pastorate which you served. I wish you would send me an outline of that program. I cannot now recall where I read it, but the things you said struck home and I want the outline, please."

This brother closes his letter by saying:

"I like the country work. I would not trade with any pastor in the city."

Answer:

The article to which you refer was probably one published in *The Expositor*. There is a series of articles setting forth the various features of the program for the town and country churches, which began with the February issue of *The Expositor*. We are just now in the midst of a more detailed

discussion of the program, the outline of which you mention in your letter. The August number has an article on *Worship*, the September, one on *Preaching*, and in the October issue we are beginning the discussion of the subject of *Religious Education in the Town and Country Church*, which will be followed by other articles on the same topic. Later we propose to discuss the question of *Christian Social Service in the Rural Churches*.

The rest of our problems in the town and country churches will disappear when they have pastors who are occupying these fields because it is their deliberate choice and who have the feeling such as is expressed in the closing sentence of your letter.

I think you will find the answer to your questions in *The Expositor*. If not. Please write me again.

Teaching

Last Sunday and many Sundays before that there was not a man or a woman, boy or girl in any of our American cities who was not within walking distance of one or more Sunday schools. These church schools with few exceptions have an equipment adequate for the needs of their program of religious education. The officers and teachers in these schools in the main have had some special training for their work.

There are hundreds of thousands of men and women, boys and girls in the rural areas who are beyond walking distance of a Sunday school of any kind; there are hundreds of thousands more who are beyond walking distance of a church with any sort of an adequate equipment for a program of religious education. A large majority of the officers and teachers in these schools have had no technical training for their task. God bless them! For they are doing the best they can with what they have. But many of them are discouraged and hopeless in their work and they know not why.

Leadership Training

We need better equipment in our town and country churches. Very much more than equipment is the necessity in these areas of a trained personality. A competent leadership will demand, and in time secure, the equipment.

In this new day when so many of our own country boys and girls attend nine-months, consolidated high schools under the tutelage of college and university trained men and women and on Sunday go to the church schools and sit under teachers who have had no training, and perhaps

apologize for not having had time to study the lesson, it is not a matter of surprise that these boys and girls at a certain age leave the church schools. Some one asked a boy: "When is a school not a school?" He answered: "When it is a Sunday school!"

Eight hundred thousand of our farm boys and girls who are members of the 4-H clubs have the advantage of the leadership of university trained men and women who are acting as farm and home demonstration agents. It is not strange that these country youth compare their Sunday school teachers with the teachers in the public schools and the agricultural extension leaders.

Frankly, I believe there is no place for lay preachers in this new day in the rural areas but there is ample opportunity for every layman and lay woman to perform a large service that will require all of their energies and time in the field of religious education. Here is the challenge of the hour. Many of us have spent years in college, university and seminary and have been trained under the masters but are still very poor preachers. It was the will of the Lord that the world should be saved by the foolishness of preaching but certainly not by foolish preaching. The Master said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING them to observe all things whatsoever I have commanded you." Worship and preaching are important but both in the Old Testament and in the New Testament great emphasis is laid

upon the importance of teaching, especially the children and the youth.

Many a layman who could not get a hearing in the city, imagines he is doing a valiant service when he goes out and preaches in some country place. What these people need is not a speech but a program of religious education, such as may be provided by any group of intelligent men and women who have consecration and will fit themselves through the study of courses in LEADERSHIP TRAINING.

It should be the laudable ambition of every worker in the town and country church Sunday school to take the twelve units necessary for a diploma. What would we think of a public school teacher who had no training in child psychology, the art of teaching or in the rudiments of the subjects to be taught.

The most successful country preachers I know are those who are giving much time and attention to leadership training. Four country churches, in the section where I was for sixteen years a country pastor, combined to establish a standard training school. These schools were held both in the fall and in the spring and usually had about fifty credits twice a year. These churches located in the open country have now all developed a program of religious education that will compare favorably with any city church. These country churches now have a combined Sunday-school enrollment of about 1800. If leadership training can be made a

success in these churches where the roads were not good and the people scattered, why not in others?

Rev. J. W. Suttle, a country Baptist minister who has charge of a group of churches in Shelby County, North Carolina, affords a fine example of what a country minister can do, who has a vision and consecration and industry enough to make it a reality. There are 136 officers and teachers in his four churches. He says that he has found that the Sunday-school enrollment has increased in proportion to the number of his Sunday-school officers and teachers. He says: "Yes, we have been successful in finding all the officers and teachers we need. One of the joys of the pastorate is to see Christian men and women develop as they teach a class or work as an officer. We have one or more training classes each year in each church. The training work has been one of the main factors. We could not make much progress without doing it."

"Mr. Suttle is very modest and of course does not like to tell about the part he has had in this training. He attends every training program put on in his churches if it is at all possible. When he does not teach, he sits in the class and studies with the others. The workers on his field hold more than one thousand training awards."

Any pastor who wishes to put on a program of leadership training, can secure detailed information by writing to his denominational headquarters. In our next article we propose to discuss week-day religious educational programs.

Expositions

PROF. A. T. ROBERTSON, D. D.

Answers to Questions

Herewith, find a question for Prof. A. T. Robertson, if you will be so kind to hand him, that he may through the columns of "The Expositor," give the correct meaning of same.

Colossians 3:16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

Ephesians 5:19. "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

First, as these readings stand in Revised Version are they correctly punctuated?

Second, the words "psalmois" and "psallein," do they carry or bear the translation in meaning, "To be an express direction to use an instrument to accompany the voice?"

Will Prof. Robertson kindly give the correct and most literal translation of these words, and meaning of these passages as to their bearing on having or using the instrument in worship in song?

A. E. Ziegler, Minister,
First Christian Church,
Clearwater, Florida.

As to the punctuation one must bear in mind that the Greek manuscripts have no punctuation. Each editor of the Greek text and each translator punctuates according to his idea of the meaning. They differ in these verses and it is not possible to say which is "correct."

The original meaning of *psallo* is to pluck, to twang, to play on the harp, to sing to the harp,

to sing a hymn. The etymology calls for the use of the instrument, but words do not always remain true to the etymology. Certainly the use of the instrument is allowed. I shall not say that it is necessary.

Dear Professor Robertson:

Your kindness in answering a query of mine twelve months ago emboldens me to ask a similar favor again. I have for some weeks been pondering over II Cor. IV, 10 and 11. Would you admit the following translation as getting nearer the original than our A.V. "Always bearing in mind the putting death of Jesus in his (human) body that the life also of Jesus may be manifested in our body."

I cannot help contrasting the two (*toi somati*) looking upon the first as "his body" and the second as ours.

This rendering gives a denial to the error of the Gnostics afterwards so widespread i.e., the Docetic teaching.

Yours fraternally in the Risen Lord,

Hermann G. Harris,
Vancouver, B. C.

I am afraid that I cannot agree that *periphero* means "bearing in mind." It simply means "bearing around," in this case, "the dying of Jesus" (the direct object of the verb).

What picture should we get from the sequence of tenses in Acts 2:39 *diamerizomenai*, the present participle, followed by *ekathisen*, the aorist. Does the flame keep on dividing and sitting in punctiliar flashes on each person? Is ophthēsan constative aorist?

W. C. Hart,
Cairo, Illinois.

Probably *ophthesan* is constant aorist describing the whole incident. There was apparently a sheet of flame which divided severally or was distributed (*diamerizomenai*) so that a flame sat upon the head of each one.

Editor Expositor:

In your March issue, Dr. Robertson answers a question about the difference between "soul" and "spirit," siding with the dichotomists.

The question of whether man is to be analyzed as body and soul or as body, soul, and spirit, has been pretty well threshed out and it is perhaps impossible to say anything new about it; but I venture to throw out the suggestion that whenever a question is discussed for centuries and never gets settled, it is because of some neglected factor; and because there is truth on both sides which needs to be united in some higher synthesis.

In this case, it seems to me that the dichotomists are right for humanity in general and up to Pentecost; and that the trichotomists are right in speaking of the regenerate.

Since the Bible contains a progressive revelation, it necessarily results that there are contradictions and that Biblical authority may be quoted on both sides.

These "contradictions" are resolvable, as no one knows better than Dr. Robertson, by the historical method of interpretation.

It has been many years since I have read "Tripartite Division of Man," by J. B. Heard; but, if I remember correctly, he contends that the psychology based on man as body, soul, and spirit (in the regenerate) is peculiar to Christianity, and quotes Hebrews 4:12: "For the word of God is active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit . . ."

Another fact to be considered in Biblical interpretation is that the Biblical language is sometimes technically correct and sometimes merely popular.

In examination of all the passages in the English Bible (N.T.) in which the word "life" is used (Vide Young's Concordance) shows that it corresponds sometimes with the Greek "bios" sometimes with "psyche" and sometimes with "zoe."

In general, "zoe," is used for spiritual, regenerate, eternal, life; as distinguished from the natural life. Vide Tenth Chapter of Gospel according to John in the Greek. It shows an accuracy of terminology equal to that in the sciences.

But in James 4:14: "What is your life? For ye are a vapor, etc." this is obviously not the case. The author employs for life in its shallowest meaning the word which elsewhere and by other writers, is used for Eternal Life.

As regards St. Paul's terminology, may I question the statement that "as a rule Paul's language is dichotomous" (soul and body) making no distinction between soul and Spirit?

What about 1 Thess. 5:23? "The God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire . . ."

C. B. Wilmer,

Swansea, Tenn.

There is little to add to Professor Wilmer's excellent paper. About Paul's terminology I only said "as a rule," not always. The chief exception is 1 Thess. 5:23. As for the rest my only point is that it is hardly fair to the New Testament writers to apply modern psychological terminology to their words, any one of which (like "heart") is used by them in so many senses. All that Professor Wilmer says is substantially correct. One needs to have a clear mind and a level head and a loyal heart in interpreting these New Testament words.

Gold-Mining in the Scriptures

REV. R. C. HALLOCK, D.D.

A STUDY OF THE CONSTANT CURRENTS OF CHRIST'S SPIRIT

What were the predominant characteristics of the spirit of Jesus? Sometimes he was sad; sometimes discouraged; sometimes, indeed, he was angry. Occasionally he showed hints of humor; occasionally he was fiercely denunciatory. But all of these were incidental moods, so to speak; they do not show the constant currents of his nature. A careful study of the records will show the predominant spirit of Jesus to be marked by just four characteristics. His was a spirit of utter trust and devotion, towards God; of absolute certitude, towards God's Truth; of sympathetic understanding, towards Man; of assured optimism, towards Man's Life.

As Jesus taught that his followers ought to be habitually of the same mind as himself; and as these four relationships, to God, to Truth, to Man, to Life, constitute the chief contacts of any human soul, it is the preacher's duty to trace carefully these four main currents of Christ's spirit. We shall find it an exceedingly rich and fruitful study.

1. Towards GOD: Christ's spirit was one of utter Trust and Devotion.

Katabebekha apo tou ouranou ouch hina poioh to thelhma to emon alla to thelhma tou pempantos me, I came down from heaven not in order that I

should do mine own will, but the will of him that sent me. Jno. 6:38. Thus he laid down the very foundation motive of his life on earth. Next, hear his avouchment of unflinching faithfulness to that principle of his life: *Kai ho pempas me met' emou estin: ouk aphekken me monon, hoti egoh ta aresta autoh poioh pantote*, And the one sending me is with me; he has not left me by myself, for that the things pleasing to him I do ever more. Jno. 8:29.

Suppose, now, that some man who is above all suspicion of cant or boast says to you in simple tones, "I am here on this earth for just one thing, and that is to do whatever God wants me to do. I have not one desire of my own; each minute of my life is devoted to doing everything to please my heavenly Father." Grant, too, that your intimacy with the man leads you to say, "I believe he is speaking the exact truth." Will you not feel that, within human limits, his is a spirit of utter trust and devotion towards God? And will not men say, that his is a truly Christlike life?

Such a man, however, you have never known. But listen again to Jesus, now in Gethsemane: *Proselthohn mikron epesen epi proschpon autou proseuchomenos kai legohn*, Going forward a little he fell upon his face praying and saying, *Pater mou, ei dunaton estin, parelthato ap' emou to potehrion touto*, Father mine, if possible it be, make to pass from me this cup! *plehn ouch hohs egoh*

theloh all' hoks su: nevertheless, not as I will but as Thou wilt! But in the extremity of his anguish he seeks his loved disciples for a few moments of communion with them, only to find them asleep. Then in utter self-abnegation he returns to complete his prayer: *Pater mou, ei ou dunatai touto parellhein ean meh auto pioh, genehthehtoh to thelehma sou,* My Father, if it be not possible that this (cup) pass away except I drink, be that will of thine accomplished!

The Christian world has stood in dumb amaze through the centuries, at this incomparable manifestation of filial devotion to God.

The lady can comprehend the sufferings of her canary from its broken wing; the canary cannot comprehend the sufferings of its mistress from her broken heart. So is it not possible for a mortal to fathom the mysterious divine sufferings of the Son of God on Calvary; sufferings, the infinite depths of which were not of the body, but of the spirit. Nevertheless, every Christian is able, and in duty bound, to absorb Christ's own spirit of absolute trust and devotion, towards God. And this high and holy duty is fit theme for a loving, appealing, moving sermon that should reach the heart and move the will of every real Christian, however much he may have been wandering from the perfect path.

2. Towards God's TRUTH: Christ's spirit was that of absolute Certitude.

Dei plehrothekhnai panta ta gegrammena en toh nomoh Mohuseohs kai tois prophehtais kai Psalmois peri emou, It is necessary that all things be fulfilled the which (ta) are written in the law of Moses and in the prophets and in the Psalms concerning me. (These three constituted the three divisions of the canon of the scriptures.) *Kai autos eipen pros autous, Oh anoehtoi kai bradeis teh kardia tou pisteuein epi pasin hois elalehsan hoi prophehtai,* And he said to them, Oh witless men, and slow of heart in believing concerning all the declarations of the prophets! (It was their lack of confident belief in every declaration of Scripture which Jesus called their folly.) *Ou dunatai lutehnai heh grapheh,* It is not possible that the Scripture should be abrogated. *Amehn gar legoh humin, heohs an parellheh ho ouranos kai heh geh, iohia hen eh mia kerea ou meh parellheh apo tou nomou,* For verily I say to you, until shall pass away the heaven and the earth, not one jot or one tittle shall pass from (the authority of) the law (of God's Word).

These various solemn words of Jesus show beyond question that he regarded the Scriptures as having plenary and abiding authority; an authority grounded in the fact that those Writings were God's revealed will. Jesus never minimized, explained away, weakened or apologized for a single word of Scripture: he held God's Word to be absolutely true.

Nor did Jesus ever stand puzzled, appalled, as we do before insoluble mysteries, questions un-

answerable, in the great realms of Truth. He himself was King of Truth (John 18:37), and with serene gaze he looked upon all, knowing, understanding, comprehending the whole: he stood ever on the high and cloudless table lands where neither doubt nor denial ever comes to dim the view. *Gnohseshe tehn alehtiheian, kai heh alehtiheia eleuthiherohsei humas,* Ye shall know the truth, and the truth shall liberate you! (John 8:32). Would God that we, Christ's witnesses, could stand once more with him on his serene heights of absolute certitude towards the Truth of God! And, a mighty sermon then could any consecrated man preach from this present theme, to renew the lost spirit of certitude in the heart of the Church of Christ!

3. Towards MAN: Christ's spirit was one of Sympathetic Understanding.

Idohn de tous ochlous esplagchnistheh peri autohn hoti ehsan eskulmenoi kai erimmenoi hohsei probata meh echonta poimena, Seeing then the multitudes he yearned over them, for that they were bewildered and dejected like sheep which have no shepherd. (Matthew 9:36). *Ho de Iehsous proskalesamenos tous mathektas autou eipen, S'plagchnizomai epi ton ochlon, hoti hehmerai treis pros-menousin moi ouk echousin ti phagohsin,* Then Jesus calling his disciples unto him said, I am yearning over the crowd for that three days they have been staying here with me and have not had anything to eat. (Matt. 15:32). These and other such passages indicate just general sympathy with people in distress and need, whether spiritual and mental, or physical. But a detailed study of Christ's three years of patient bearing with his disciples' spiritual obtuseness, misunderstandings, immaturities, will reveal far more vividly his spirit of sympathetic understanding towards man. So also his long patience with the hostile and contentious Pharisees shows how tolerant and charitable he was. *Ierousalehm Ierousalehm, posakis ehthelehsa episunaksai ta tekna sou hon tropon ornis tehn heautehs nossian hupo tas pterugas, kai ouk ehthelehssate,* O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye were not willing! (Lk. 13:34.) Yes, but it shows much more. Jesus saw deeply into the epic of humanity; he knew the solemn significance and tremendous tragedies of human life. And thus it was that he wept over Jerusalem! And thus also was it that with a mighty urgency he sent forth his messengers charged to hurry through all lands and proclaim the "Good News" unto every soul! For Christ sympathetically realized that man was fighting no sham battle against Satan, sin and death; that man had inherited a cruel handicap for that tragic fight; that man must be defeated unless divine help came; and so realizing, he would send that help as fast as he could! Go, preach; lift up the Cross; tell the Story; save all souls in God's appointed Way! And so emerges the great evangelistic theme of this part of our study of the constant currents of Christ's life.

4. Towards Man's LIFE: Christ's spirit was one of Assured Optimism.

Egoh ehllhon hina zoeahn echohsin kai perisson echohsin, "I have come that they may have life, and may have it in abundance." (Weymouth, 3d. ed.) Christ strongly believed in the big possibilities of life here upon earth, if only men would refine and enlarge their *schema* of being and doing, so as to coincide with God's will. "The fear of the Lord tendeth to life," a statement which is both factually and philosophically exact. This does not mean, however, some narrow, cramped, Puritanic fear; but a reverent, worshipful exaltation of God's will, as the actual rule of being and doing; which both enlarges life and gives to it finer and nobler content.

Christ came to this earth that men might have more abundant life right here on earth; and this he would accomplish by giving to men bigger things to think about, nobler motives in living, diviner things to love, more satisfying things for which to strive, and glorious visions of the Father's mansions in Heaven to which life's pathway may lead. And inasmuch as Jesus had this spirit of assured optimism in regard to the possibilities and potencies of human life on earth, he was ever challenging man to do and to be his very best! Thus he called and challenged man to Moral Heroism. Here is the high tone of that recurring,

Egoh de legoh humin . . . Egoh de legoh humin, But I say unto you . . . But I say unto you; in the Sermon on the Mount. Others have set before you true and high standards to which you must conform: *but I say unto you*, and what I say sets a higher, harder, more spiritual, more compelling standard! Come on up to mine! So shall your life grow, deepen, ascend, be enriched with all spiritual riches. You *can* reach it; you *ought* to reach it; you *must* reach it; *I'll help* you to reach it! Christ's challenge to higher hurdles, stiffer barriers, harder tasks, grander undertakings, higher ideals, holier ambitions, marvellously manifests his Assured Optimism as to the capacities of the human race, for which he came to live and die.

But "he lives too low, who lives beneath the skies;" and Jesus cherished a divine Optimism as to Man's LIFE above and beyond those skies. The Christ-filled John wrote: *Oidamen hoti ean phaneroihkeh homoioi autoh esometha*, We know that whenever he is manifested we shall be like him. (vid. Man. Gram. §216) And Jesus himself said in prayer, *Patehr, ho dedohkas moi, theloh hina hopou emi egoh kakeinoi ohsin mel' emou, hina theohrohsin tehn doksan emehn hehn dedohkas moi!* John 17:24.

Is there any conceivable Optimism as to man's LIFE more superb?

Psalm 46—A Mighty Fortress Is Our God

THE REV. PROF. PAUL H. ROTH, D.D.

God is our refuge and strength; a well-tryed help in troubles.
Therefore will not we fear though the earth should change,
And the mountains fall into the heart of the sea.
Let her waters roar, let them foam,
Let mountains totter at her swelling,

*The Lord of Hosts is with us,
The God of Jacob is our high tower.*

. . . a river — the streams whereof make glad the city of God.

The holy place of the tabernacles of the Most High.
God is in the midst of her, she is not shaken;
God will help her at the break of morn.
Nations roar, kingdoms totter,
He raises His voice, the earth melts.

*The Lord of Hosts is with us,
The God of Jacob is our high tower.*

Come, behold the works of the Lord,
Who causes such desolations upon the earth,
Making wars to cease unto the ends of the earth,
Who breaks the bow and cuts the spear in sunder,
Who rurns the chariot in the fire.
"Desist, and know that I am God;
I will be exalted among the nations, I will be exalted upon the earth."

*The Lord of Hosts is with us,
The God of Jacob is our high tower.*

This translation is not offered as an improvement upon the A.V., but as a help in bringing out meanings which are not apparent in that great rendering. This psalm sings of the Almighty, Who is also the Faithful and the True, and its spirit is that of the calm courage which only faith can im-

part. It is decidedly a heroic psalm, a favorite of great souls, and has stirred men's hearts to great endeavor on many a battlefield and other crisis in history.

When the tribes of Edom, Moab and Ammon in the reign of Jehoshaphat threatened Jerusalem, some think that it was this psalm which expressed the joy and gratitude that followed upon the divinely sent victory. Others place it at the equally wonderful defeat of Sennacherib under Hezekiah. Whichever origin commends itself to us, there is testimony here to the experience of so marvellous a deliverance that it is felt that no catastrophe, even the falling of mountains, can intimidate the man who is upheld by the Lord of Hosts.

This Psalm sounded the onset of the army led by the Grand Prince Demetrius of Russia when in 1380 by his victory over the Tartars he founded an independent Russia. Luther made of it a hymn, *Ein Feste Burg ist Unser Gott*, which has been called the Marseillaise of the Reformation and has become one of the universal hymns of Protestantism. This psalm and the hymn will be heard the world over this month as the Church celebrates the 400th anniversary of the Diet of Augsburg, the beginning of the Protestant Church.

Gustavus Adolphus and his Swedes sang it before the battle of Lutzen in 1632 which was the critical battle in the Thirty Years' War. The King died, a true martyr, but he had won the fight and saved the Church. Oliver Cromwell, addressing the second parliament of his protectorate, in September, 1656, stirring men's hearts to his great hope of a transformed world and England under God its herald and exemplar, said "And if you set your hearts to it, then you will sing Luther's Psalm (the 46th). That is a rare psalm for a Christian! and if he set his heart open, and can approve it to God, we *shall* hear him say, 'God is our refuge and strength, a very present help in trouble.' . . . If Pope and Spaniard and devil and all, set themselves against us — yet in the name of the Lord we should destroy them! 'The Lord of Hosts is with us; the God of Jacob is our refuge.' "

It was a favorite text among the Scotch Covenanters in their indomitable struggle for conviction, and many a noble story might be told of its use and power. Its refrain was the last word on the lips of the heroic John Wesley. Henry Havelock, the hero of the Indian Mutiny, read it at the desperate defence of Jellabad in 1842 which first brought him into notice. And all these are but a few instances out of the multitude that might be gathered to show the triumphant march of this psalm of heroes through the world's crises.

Structure

As is readily seen, the psalm is divided into three strophes, each followed by the refrain. Each strophe in turn is composed of three couplets which are climactic in their structure. The form is artistic, and the movement solid and martial. But what is literary appreciation of a song whose power has been so attested by events and by men's hearts for so many generations?

Strophe I

You will notice the change of the phrase "A very present help." The phrase *nimisa meodh* accurately means "one who can be found exceedingly," which seems best interpreted to say that God has the most abundant answer to the call of faith and that it is a matter of proved experience that He so acts. With such a God "will not we fear" if worse foes than Edomites and Assyrians, or any man can know, come upon us, yes, even if the mountains fall back into the waters from which they once rose at the Word of the Almighty, and primeval chaos return.

It will be noticed also that we have inserted the refrain after the 4th verse. It certainly must have been there once and somehow dropped out. One sees at once how inevitable it is there and how it completes the structure and plan of the psalm. Besides this, the syntax of verse four is decisive that the refrain should go in. The verbs before are in the infinitive, but the verbs in verse four are futures, manifestly from their position concessive and needing the words of the refrain to com-

plete the sense. So we translate, "Let the waters roar, let them foam, let mountains totter, etc., the Lord of Hosts is with us."

The strophe ends at a great crescendo revealing through the chaos of crashing worlds the figure of the immovable God, the eternal stronghold of faith.

Strophe II

As the first strophe spoke faith in God in catastrophic troubles, this one sings the security of the City of God which raging nations cannot destroy. The immediate reference is to Jerusalem, which the river of God's grace flows through, making it a paradise, the dwelling-place of the Most High, the eternal city of refuge. We have already transcended the Palestinian Jerusalem and passed to the conception that inspired Augustine's immortal book, *The City of God*. That City, "Urbs Beata Hierusalem," goes on forever unchanged in a changing world. In the oldest church in Russia, built 1037, the Cathedral of Saint Sophia at Kiev, Prothro tells us, the inscription stands behind the altar, "God is in the midst of her; therefore shall she not be removed." The text in the old church will yet vindicate itself in Russia and show its ancient power. In Russia's night we ought to believe without misgiving in the next verse of the psalm, "God will help her at the break of morn."

"Nations roar, kingdoms totter;" how this fits conditions today! What we need to remember is that the answer is always in the power of God. We must look to Him. When He utters His voice, the earth melts. "Melts" in terror and defeat. His foes dissolve. "The Lord of Hosts," He to whom all creation must rally like an army, is with us. "The God of Jacob," the covenant God, is our high tower, *misgan*, literally a fortress with steep, high walls, manifestly impregnable.

Strophe III

This strophe calls upon all people to behold the wonders of the Lord, especially in making wars to cease. Those as yet unbelievers are summoned to consider the mighty works of the Lord and be convinced. "Who causes desolations;" this phrase is mysterious until we understand, as the construction makes necessary, that the "desolations" are suffered by the enemies of the City of God. What are these desolations? Why, they are what follow; the smashing and destruction of all instruments of warfare. That is the true tendency of Christianity. There are no things so opposed as Christianity and the brute coercion that war denotes. War is both wicked and futile. Of all vain things what more sorry than to war against God! Therefore goes out the great, Peace, be still; The Lord God Omnipotent reigns, the despair of enemies, until they give over their enmity, but the strong companion and high tower of all who put their trust in Him. So ends this great psalm of faith-born courage, which has been the companion of God's heroes for many hundreds of years.

Sermons

The Mind of Christ

Morning, November 2, 20th Sunday After Trinity.

The Rev. David B. Pearson, Aurora, Ohio.

"But we have the mind of Christ," Cor. 2:16.

Anyone who has ever gazed upon the classic intellectual features of Dean Stanley as they are sculptured upon his tomb in Westminster Abbey need not wonder that he was altogether one of the most notable figures in the English life of the 19th century. As a scholar his wide and varied infirmation alone would have made him distinguished. As an author he has made the world his debtor. As an eminent ecclesiastic of the English church who at the same time was always greater than his church, he has won the universal admiration of all Christendom. As a preacher he is remembered among the princes of the pulpit. But in more than any of these the power that Dean Stanley had over men lay undoubtedly in his unique and attractive personality, and all this we fancy we can see in the exquisitely refined and scholarly features the artist has reproduced in snowy marble.

**Only MEN can
MAKE men. If
you want your
son to BE a man,
FIND a man.**

career of power and fame. The shock was so great that he was completely overwhelmed, and was obliged to take his bed for some hours. He speaks of it as this dreadful calamity, "The greatest that has ever happened to me, I cannot help feeling," he writes to a friend, "that I revered him too much, but I feel that I never saw or ever shall see his like again." Now the impressive thing about all this is not merely that Dr. Arnold was a great teacher in the sense of possessing the clever faculty of imparting knowledge to his pupils in a clear and comprehensive fashion, although he was doubtless

that, but that he had a great personality. His mind was larger than all the facts which it contained. Greek and Latin, History and Philosophy, all the other departments of learning, were merely foothills in the midst of which he himself towered like an Alpine peak. His students were always conscious of this. They came to realize that it was a greater thing to know Arnold and to be able to interpret him than it was to know Virgil, Thucydides or Kepler, so in the best of

them as Stanley, for instance, there came to be as it were a transfusion of mind; the mind of Arnold taking possession of them and they went out into the world inspired by his ideals, filled with his sense of the mightiness of truth, melted by the sunshine of his disposition into the spirit of charity living in the multiplied numbers, the life of their master without losing their peculiar identity or parting with the characteristics which were distinctively their own.

In the case of every really great teacher the same thing is true. It was a greater thing to know Mark Hopkins and to become saturated with his mind and spirit than to learn all that the curriculum of William's College contained in his day.

If you are a wise parent when you send your boy to school or college, you will not trouble yourself overmuch about the size or prestige of the school or college, for this after all is relatively a trifling affair, but you will trouble yourself a great deal to find a man, who instead of dealing out intellectual goods over a university counter, will seize upon your boy's mind as Arnold seized upon the mind of Stanley and transfuse it with his own.

We make a great deal in our day of getting college presidents, and even ministers, who can raise funds and increase endowments, but what we want in our colleges and churches today, far more than endowments, is men of magnificent per-

Now that it is all over, it is interesting to discover the secret of his magnetic personality. Doubtless heredity played its legitimate part, the worthy refinement of a cultured Christian home contributed its share; but quite as much as these perhaps more, was the influence of that personality which is continuing to make itself felt not only in Europe, but in America. I mean, of course, the personality of Dr. Thomas Arnold, of Rugby. Dean Stanley was a Rugby boy, placed at the age of thirteen in the atmosphere of the cultured mind and magnificent life of Dr. Arnold; he yielded to those influences as naturally as the opening rose yields to the influence of the sun. Like so many other Rugby boys his admiration for the great master passed into something like adoration. With a sympathetic insight into the mental qualities and personal characteristics of his instructor, his mind absorbed in a large degree these qualities and characteristics, so that without losing in any degree his own distinctive qualities and characteristics, it could be truly said of Stanley that he had the mind of Arnold. How completely the master of Rugby dominated his affections and controlled his life may be gathered from his own words years afterwards when the sudden and shocking news of Dr. Arnold's death was brought to him. Stanley was then far advanced in his own

sonalities whose points of view and characters are contagious. A country school or church with an Arnold or a Hopkins at the head of it is worth a dozen colossal institutions without such personalities. *Only MEN can MAKE men. If you want your son to BE a man, FIND a man.*

And now St. Paul is writing to the Corinthians and telling them his manner of coming among them. "I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified. And my speech and my preaching was not the enticing words of man's wisdom, but that wisdom that cometh down from on high in demonstration of his spirit and power; for we have the mind of Christ."

It is just as reasonable and natural to believe that Paul may have possessed the mind of Christ; as to suppose that Stanley had the mind of Arnold. The truth is that not only Paul, but nearly all the early preachers of Christianity possessed in a remarkable degree the mind of Christ. Those who had been intimately associated with Him during his earthly ministry were of course under the strong influence of His magnetic personality. They had not only heard his teaching, but they saw His life and felt its influence upon them, and this influence was similar in kind only far more intense in degree than that exercised upon Stanley by Arnold. Christ's mind to them was larger than all facts it contained about life, death and immortality. To the disciples he was not merely a great teacher pointing out the way of life, but the greatest personality they had ever seen, heard or felt. So among the best of them there came to be a transfusion of the minds of his disciples. The transfusion of the mind of Christ into the minds of his disciples was not instantaneous, but from widely different methods of thought they came around at last to His way of thinking. Their little narrow contracted ideas of truth gave way to the broad sweep of His imperial conceptions. The power of his personality was upon them. The superior mind and superior soul flooded their inferior minds and souls and saturated them with high ideals and lofty aspirations, sending them out into the world to proclaim the power of his ever-living personality.

It was not so much what Christ said that they preached, but Christ himself. The personality is more than the teaching; and their supreme objective was to bring them under the influence of that personality. Suppose that Stanley had merely learned the ideas and principles of Arnold, and with a heavy sense of oughtness, had gone forth into the world to proclaim them, that would have been one thing. But Stanley seized upon by the mind of Arnold saturated by his spirit, fired by his motive, going forth into the world hungering and thirsting to realize them. Ah, that is different. Suppose we here in Aurora, Ohio, or wherever we happen to live, listen to the teachings of Jesus, and because conscience approves them and we dare not utterly disobey, we yield a heavy hearted obedience to certain rules and forms which are called by his name. That is one thing. But suppose instead of this we are seized upon by the mind of Christ transfused by his personality so that indeed we are not conscious of obedience to any will, thought or desire, but our own, our old selfishness having been completely submerged and saturated by the self of love.

Ah, that is different indeed. Then duty is lost in privilege, then the dreadful weary thing would be not to serve, not to sacrifice, not to love. In the light of these facts it is easy to see what Paul meant when he said, "If any man be in Christ he is a new creature." I suppose that many an average lad who went up to Rugby came away at the end of the school year a new creature with not only broadened ideas but with a totally different outlook upon life. And if anyone has yielded himself to Christ he is in a far deeper sense a new creature. Whatever service is to Christ it is to him, whatever sacrifice is to Christ it is to him, and so all the way round. Need I say that this is the whole purpose of Christianity to bring men into the presence of the one matchless personality in history until they possess his mind and spirit, until they come to think and do and feel as did the Christ. What wretched substitutes have been offered for the mind of Christ. Rome with her penances and ecclesiastical institutions, and Protestantism with her endless creeds and subscriptions; but none of these can save a single human soul. Neither Art, Science, nor Philosophy, can do that. Only the touch of a living personality.

In Praise of Discontent

Evening, November 2, 20th Sunday After Trinity.

The Rev. W. R. Siegart, B.D., Church of the Redeemer, Ramsey, N. J.

"I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11.

I wonder if Paul was here speaking the truth or if we misinterpret him. The word translated "content" is made up of two Greek words, autos, meaning self and arkeo, meaning to suffice. The compound word means, in its philosophical sense, "self-sufficient," "independent." In its subjective sense it means "contented."

As this verse is usually translated, it gives the general impression that Paul is exhorting us to be content with conditions as they are, "I have learned in whatsoever state I am, therein to be content." Weymouth translates the statement, "for (for my part) I have learned, whatever be my outward experiences, to be content." I believe Moffatt gets the sense of this statement when he translates it, "I have learned how to be content wherever I am."

From the context we learn that the Phillippians had sent Paul a gift. It appears as if they felt it were not fully appreciated. Paul has this in mind when he speaks of their remembrance and he says

"not as though I am in want, for I have learned to be content wherever I am." The Apostle here mentions his outward circumstances and when rightly interpreted this text eloquently speaks of the power of the Christ soul to overcome environment and rise above it.

I believe we misinterpret Paul when we say this statement proves his admonition to the followers of the Christ to be content with whatever they have. Paul's entire life belies such a construction, for he stands before all Christian history as one of the most discontented of men.

Is it not true that on the Damascus road Paul was stricken down by the Power of the Lord? He had been discontented with the followers of the Nazarene and this feeling so overpowered him that he breathed fire and persecution against them. But here a miracle enters, the miracle we see many times, of God using the talents of men, aforetime debased, for His own glory. Do not the Scriptures tell us that God makes the wrath of men to praise Him? And Paul stands before the Church as a shining example of this power of God. He was still discontented after his conversion, discontented with his own wickedness, but full of the forgiving power of God.

Paul went away for a season to meditate but when he returned he was still discontented of soul. He was discontented with pharisaic legalism and all the sins of his age, but he was filled with the love and grace of his risen Lord. His consuming passion was now to bring the Gospel of Christ into every heart he could reach.

Think you if Paul had been content with the religious life of his day that he would have travelled over almost the length and breadth of the Roman Empire, bringing the light, life and love of Christ to men everywhere, enduring trials, torments, imprisonment, shipwreck, torture and any number of physical hardships if he were not discontented and troubled of soul? The charge of the Master lay heavily upon the soul of Paul and he cried again and again, "Woe is me, if I preach not the Gospel of Christ."

Paul was content with the gracious love and peace of the Gospel of the Christ, but he was so discontented with the religious life of his age that he henceforth dedicated himself to bringing the Gospel of Christ to every soul possible.

Contentment, which means a self-satisfied state of mind with things as they are, is not normal. But there is a state of discontent, one that arises from selfishness, which is not normal either. The Normal state of discontent is full of energy and drives one to bettering conditions about him and within him.

I remember the old house cleaning times when, in the spring and fall of the year, homes were turned up-side down and thoroughly cleaned. And when the furniture was replaced it usually found a new spot in which to rest. It often amused me, but I can see in that act a relief from monotony. The environment could not be changed, but

the home surroundings could, and a temporary relief from discontent was the result.

Discontent has driven men to improve their environment, working conditions and manners of living. It has fired the soul of the scientist to sound realms hitherto unexplored. It has tunneled mountains; it has spanned prairies; it has overcome many forms of obstacles.

In fact, the healthy spirit of discontent, with its driving urge to conquer new worlds, has become a part of our life and one of the distinguishing characteristics of our civilization.

I believe this spirit of discontent rightly takes its cue from Jesus Himself. It is true that Jesus rose above His environment and by reason of that Power which dwelt in Him was content in whatever part of the land He lived, content with His temporary abiding place; but a healthy, dynamic discontent appeared to rest upon Him.

Was Jesus content with the legalistic religion of His day? Ah, no. Again and again he reproved scribe and pharisee because they tithed mint, anise and cummin, and neglected the weightier matters of the law, justice, mercy, truth and love. Again and again he upbraided them because of formalistic prayers and a neglect of the true unfolding of the heart to the Father. Jesus was greatly discontented with the religious life of his day and He was fired with a zeal to bring into life the true Spirit of the Father.

Remember the treatment of the ill and outcast in Jesus' day. Lepers were stoned; sinners were ostracized. But Jesus was not content with such things. He brought life to the sinner, strength to the outcast and healing to the ill. When the Scriptures tell us that He touched the leper I believe that touch meant more to a troubled soul than anything which words could convey.

Jesus had many offers to compromise with the prevailing mode and system of His time, but He would not. Had he been content with things as He found them, we would not today have the Christian religion in its purity. Discontented as He was with all the religious life of His day, He attacked it relentlessly and never ceased to teach men, by word and example, the true love and message of the Father; and when, on Calvary, He made the great sacrifice rather than be content with what was, we have the sublime example of love yielding its all for the salvation of man.

A great soul was Jesus. And He is becoming greater as the years roll by. Nations bow down before Him; Kings reverence Him; humble folk worship Him. He was not content with the world of His day and He will not be content until men are brought back to the Father, and the Kingdom of God has come, in spirit and in truth, into the hearts of men.

Some churches maintain a mortgage to have something for which to work, but that condition always strikes me as a sorry one. I would that we might have something greater for which to work. I would that we might be fired with the spirit of discontent which dwelt in Jesus. I would that we

might look out over the fields now white unto the harvest, and have a consuming passion in our souls to preach the Gospel and bring in the unsaved.

The trouble in too many churches is that their chief interest is the budget. If the money is coming in, if things are going well, if there is no trouble to stir them up, they rest easy. A spirit of contentment prevails and folk say, "There is a fine church; all is peaceful; no discontent reigns there." But in solemn truth I tell you that such a church is on the road to decay. We may well praise the Father for a spirit of discontent which inspires our souls to seek out those not in the Kingdom and to bring them in.

Many problems face us, and how the Church can remain content in this world of ours appears,

at times, to be a mystery. Peace, peace, we cry, and there is no peace. Why? We are too content with things as they are. Industry, in many quarters, does not give its workers a fair chance and the condition continues because we are not sufficiently discontent. Graft and inefficiency still appear in our government, and will remain so long as we lack the spirit of discontent necessary to force us to better these conditions.

Would that God would fire us, as Jesus was fired, with a healthy discontent of the religious life of our day. Would that He might breathe into us such a spirit of dissatisfaction that we would go forth with a hunger for souls that could not be satisfied, and with a burning desire to bring the light, life and love of God into the hearts of men, wherever the children of God may dwell.

Universal Peace

(Armistice Day Sermon)

Morning, November 9, 21st Sunday After Trinity.

The Rev. Chas. W. Anderson, D.D., Dardanelle, Ark.

"And they shall beat their swords into plowshares, and their spears into pruning hooks." Isa. 2:4.

In the last few years the world has been hearing much of the subject of Universal Peace. In 1899, there assembled at the Hague, the first Peace Conference, called together by the last czar of all the Russias. Early in the present century the Peace Palace was erected at the Hague, and to that palace came representatives from every nation under heaven to discuss the issues of this theme.

Perhaps there is no more ghostly figure moving in the halls at the Peace Palace than the form of Andrew Carnegie, who gave his millions (and his life) for the settlement of peace, for it was the World War which broke his heart.

Some time ago the newspapers came out with the uttered longings of a round dozen of the chief spokesmen of the world, each crying out for world peace. Not long since there came to our shores an ambassador extraordinary in the person of the Prime Minister of Great Britain, to confer with our President about peace among the nations. It was a stirring speech that Ramsay Macdonald made in the senate chamber. Surely he is a noble crusader for the cause of the "Prince of Peace."

And, could we step back in history, we would find one other character boldly ranged on the side of world peace. He sat with the "Big Four" during the days of readjustment after the World War. President Wilson laid down his life in the interests of peace.

Whence gained these moving spirits their ideas of pacification among mankind? Did they gain it from any other? Yea, truly. In the long ago there lived One who was born within the sound of bloody days of war, and moved under the heel of the Roman conqueror. This man, Jesus, the Prince

of Peace, walking in a turbulent, disturbed world, taught the highest principles of world-wide conciliation.

His sermon on the Mount has done more to bring peace and harmony among the peoples of the world than any other teaching or preaching. On the quiet hillside overlooking Galilee's lake was uttered words which were destined to girdle the globe in a gracious grip: "Blessed are the peace-makers."

This wonder of wonders; this moving of words and hoping of hopes tremulous in the hearts of the mighty today, was first stirred by Him.

*"Peace hath her victories,
No less renowned than war."*

What, then, is it in this teaching of Christ that makes for the ultimate goal of Universal Peace?

1. Equality.

Strongly does the teaching of our Lord affirm that "God made all men equal." Consider these passages of scripture: "Made their hearts alike," (Psa. 33:13), "Of one blood" (Acts 17:26), "All one Father" (Mal. 2:10), "All ye are brethren" (Matt 23:8).

One of the primal lessons His disciples were compelled to learn, both during His stay on earth, and after His departure unto heaven, was the fact of the equality of mankind. They were taught it in His dealings with the woman of Samaria, the Samaritan leper, the coming of the Greeks, and His intimacy with the people of Rome.

Yes, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28.)

Such teaching was strong meat for those men of Jewry, but Peter, John, James, Paul, and the others learned the lesson.

And now looking round us we find in this country descendants of the people of Africa. Moving out to California—close by the broad Pacific—we find the Japanese. Truly their skins are not like ours, nor are their features, but when

we put this Bible language up against this problem:

**One Blood
No Difference
All One in Christ Jesus**

the mouth of every one of us is stopped. For these texts of scripture either mean what they say, or the whole thing called Christianity is a foolish fabrication.

You recall the language of Lincoln's speech at Gettysburg: "Our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal." Then it was a nation. Now it is the whole wide world, for this teaching of the Saviour tosses into oblivion the idea of class and mass; common men and better men; aristocrats and helots; rich and poor, bond and free.

God Made All Men Equal

and this teaching of Jesus will ultimately issue in World Peace.

2. Fraternity.

It is remarkable how frequently this word "brother" is made use of in the New Testament. Perhaps it is not so translated in the A.V. but if you will pick up the new translation by Moffatt, the word "brother" and "brothers" is sounded out repeatedly.

How sweet must have sounded the word in the ear of the apostle Paul, "Brother Saul," as Ananias uttered it to him.

Fraternity! Brotherhood!

The Christian Church, as it was first conceived, was a brotherhood of noble souls redeemed by the power of God, and bound together by the spirit of Jesus.

Fraternity! This word was reborn amid the mad anger, horror, and terror of the French Revolution; when that nation rose in revolt against the injustice and unwise rule of those who were governing them. That awful calamity came about because of the repugnant class system. A bloody break up of the nation swept it aside, and one of the great words on the lips of men in that hour of infinite peril was "Fraternity."

At the same period in Scotland was one who sensed the need of brotherhood among men. Listen to Burns:

"What tho' on hamely fare we dine,
Wear hoddan gray, and a' that;
Gie folks their silks, and knaves their wine
A man's a man for a' that."

The Prince of Wales recently astonished the wealthy aristocracy by walking through one of the

coal mining towns of England. And, as he walked, he stopped and talked with the poor pit folks, questioning them as to their poverty-stricken condition. Such a move, so the papers said, was a social error. Would Jesus not do the same thing if He came back to earth?

When the leading man of a great nation deigns to step down from his position of eminence and mix and mingle with the lower strata of society, surely it is highly commendable, and greatly beneficial to all sides of the body politic. When the Prince of Wales did this splendid action he was only emulating the example of the King of Heaven, for Christ, though He was the Head of the Universe, mixed and mingled with and "was a friend of publicans and sinners."

The teachings of Jesus about brotherhood is levelling mankind, and making for harmony amongst all humanity.

3. Love.

Christ is the personification of love. It was love brought "Him down my poor soul to redeem."

He loved the world and gave Himself a living sacrifice for it. It was this thought that made the heart of the apostle Paul rejoice: "He loved me, and gave Himself for me."

This is the spirit which Christ calls us to imitate. He has left us an example to copy: to follow His footsteps in love. "Love not the world," "Love the Lord with all thy heart, soul, strength, and mind," "Love one another," "Love thy neighbor as thyself," yea, even "Love your enemies." Do we love them?

It was at Furnes, on the Belgian frontier. The countryside was in chaos, winged death everywhere, bleak walls and heaps of rubbish marking the sites of thousands of homes. A dozen children, lean from semi-starvation, came out of their cellar-school, and knelt to say the Lord's Prayer. A Belgian officer, without any insignia of rank, stood near. The children said their prayer as far as "forgive us our trespasses —" Then there was silence. The officer, however, concluded the petition: "As we forgive them that trespass against us." It was Albert, the King of the Belgians.

Love, supreme love, among men, will march in the reign of universal peace.

This condition: *World Peace* will in God's good time be brought about by the teaching of our Saviour. His thoughts about the *Equality* of man; the *Brotherhood* of man; and his pre-eminent teaching and glorious example of *Love*, will move humanity on to one conclusion: Universal Peace.

The Miracle Man

Evening, November 9, 21st Sunday After Trinity.

The Rev. Fred Champion, M.E. Church, Westfield, Indiana.

"No man can do these miracles that Thou doest, except God be with him." John 3:2.

A Distressed World.

"Miracle man, God must be with you," Nicodemus was saying to Jesus. He believed it. How any man can believe less is a mystery. Nicodemus was looking at Jesus in His miracle man aspect. It is in this capacity we shall consider Him.

Looking at Jesus as carpenter, He becomes

humanely lovable; as teacher, consistently profound; as prophet, uncompromisingly authoritative; as redeemer, indescribably glorious. But when we look at Him as miracle man, Jesus strikes a responsive chord in every honest heart. Probably this is true because as miracle worker He is nearer than at any other time.

The human interest element in Jesus' ministry is contingent upon the interest men feel He exhibited in the affairs of life in which they as humans are concerned and interested. This human interest element bulks large in Jesus' miracle ministry.

Preach to them truth in the abstract and people sleep. On the contrary, be concrete and recite to them the details of any one of Jesus' miracles and eagerly they lend their ears.

Besides the account of the resurrection, the New Testament records thirty-seven scenes in which Jesus appears as miracle worker. This does not mean that He only performed thirty-seven miracles, for in some of these scenes many were healed on a single occasion. In each of these thirty-seven miracle scenes, with one exception, Jesus is bringing help to someone in distress. The withering of the fig tree was the one exception mentioned.

Help for the distressed. The objective of His earthly ministry was just that. To relieve the world's woes was His task. Never a groan so feeble but that it reached His ears. A Man of sorrows, grieving not for Himself but for the distressed of others. Grieving not so much for the actual distress, relief for that was at hand, but for the blind stupidity of the distressed multitudes who stubbornly declined to accept the relief He graciously offered.

Time has not changed the scene to any great extent. Though cast in a modern setting, the picture is not dissimilar in our day to what it was in His day. Multitudes still sorrowing as they sorrowed then. Saddened hearts and tear-dimmed eyes now as then. A pathetically small group accepting the ministry of the Miracle Man now as then. And yet in Him is superabundant power to relieve every distress in every life. Be that distress physical, mental or spiritual. A distressed world insolently ignoring the proffered mercy of a disease healing, distress relieving Miracle Man. Could there be a more pathetic picture? Yet that was the picture He saw and not unlike it is the one we see.

Purposeful

As in all creation we are confronted with design, likewise in His earthly ministry the performance of Jesus' every act was with purpose. Reason always, impulse or caprice never, governed His activities.

As an example, the restoring of the withered arm, described by the first three of the Gospel narrators, illustrates Divine purpose. Dangling at his side the atrophied arm was a useless thing to its owner. A normal arm is one of man's most valued members. It performs work, serves as

protection and renders countless acts of necessary service. In the healing of that withered arm Jesus caused a useless thing to become a useful thing. At His Divine touch the useless always becomes useful. Physically appraised, the man with the withered arm was by far a greater asset to society after the healing than he ever could have been before. No man was ever less valuable to society as a result of his contact with Jesus. Who can point to a single instance where the contrary is true? At His touch the bad is made good; the good better.

In His first miracle at Cana, how pertinently this principle is illustrated in the turning of water into wine. Water was good, but for that festal occasion wine was better. When useless things become useful, bad things good, good things better at the will of the Miracle Man, that Person must be credited with beneficently purposeful endeavor. For everything Jesus did there was a reason.

Constructive

In thirty of His thirty-seven miracle experiences Jesus is seen in combat with destructive forces. Substituting the constructive for the destructive was His ultimate objective. For this reason in cases of dual maladies, diseased spirits and diseased bodies, He accorded to the former priority. With Jesus a diseased soul is always a greater tragedy than a diseased body. The spirit must have priority. The transient must yield to the timeless. The germs of disease consuming a human body is incomparable to the germs of sin consuming an immortal soul. Their relative hazards Jesus consistently recognized. He made no mistake here. No malappraisal of temporal or eternal values crept into His computations.

A diseased spirit in a strong body is obviously more dangerous to society and the common good than a diseased spirit in a feeble body. Hence Jesus stressed first the healing of the soul. A contrary procedure could not have been constructive.

Unostentatious

Though His miracles constitute the most illustrious panorama of physical phenomena the world has ever witnessed, yet the absence of ostentation challenges our admiration. Jesus made no gestures to win the applause of men. Quietly, sympathetically, conscientiously He prosecuted this phase of His ministry as He did every other. Nothing pompous or spectacular was admitted. The matter-of-factness of it all is without parallel.

Not with magisterial ascendancy did He strut but in the likeness of a servant did He relate Himself to His beneficiaries. No man was ever farther from artificiality than Jesus and the slightest trace of ostentation is never observable in His activities.

Instantaneous

With the single exception of the man who saw trees as men walking at the restoring of his vision, in all the healing miracles of Jesus the

cure was instantaneous. This, it would seem, establishes the fact that the power that consummated the cures was a supernatural power. Jesus might have operated through the medium of and in conjunction with nature, much the same as men of science in the medical profession operate today. But nature is sometimes slow and the King's business required haste. Jesus elected that His cures should be consummated instantaneously.

Naturally this fact contributed to the miracles a sensational aspect that elicited much comment on the part of bewildered eyewitnesses and gave Jesus widespread publicity as a miracle worker.

Regardless of how deeply entrenched it was, of how long standing it may have been or how deadly in character, no disease held any terrors for this Man of Miracles. When others were terror-stricken He was undisturbed. The wildest tempest could not unseat His self-confidence. That sustained calmness and surefootedness has proven a spiritual buttress to His followers in times of crisis through the ages. What could be more reassuring than to know that Jesus never questioned His own capabilities?

"Hope deferred maketh the heart sick," sings the Proverb-maker. All men assent. But what distressed petitioner of mercy ever came to Jesus and went away sick at heart because of hope deferred? His benefits were instantaneous, never futuristic.

Complete

One characteristic common to all the miracles of Jesus was their completeness. An uncompleted task, how common among men. But when did the Son of Man ever leave a task undone or half done? Completeness, a quality never lacking in Jesus. No fractional cures in His clinic. When did the Miracle Man ever pronounce a case incurable?

The world's greatest clinics must sometimes send their clients back home uncured or partially cured. To their credit it must be admitted they have gone far in the alleviation of suffering and the eradication of disease, but even the most skilled surgeons and physicians are conscious of their incapacity as well as their capacity.

There is nothing in the Gospel narratives that would cause the slightest ripple of a doubt that any one of the Miracle Man's healed ones could have passed the most rigid physical examination conducted by the most exacting board of life insurance examiners with a one hundred per cent perfect report.

Completeness, the very essence of Jesus' ministry and message, was never marred by incompleteness which has always been a mortal element. If there had been just one case, for example, where a man received the healing touch of the Miracle Man and walked away with a limp or wobble, just enough to raise a doubt in the minds of witnesses as to the genuineness of the healing, how quickly the faith of the people would have been checkmated by the criticism of the skeptic.

Perfect Son of God, symbol of perfection that He was, it would seem unbecoming to the Miracle Man to do other than remove disease, ache, limp, wobble and all, bidding His patient depart a man fully restored.

It is His promise that all the spiritually restored shall be completely restored, with not a vestige of guilt remaining. Were His physical restorations less complete than His spiritual?

Permanent

In all the achievements of Jesus there is no more inspiring element than that of permanence. Nothing He did ever had to be done over.

How common it is to meet those who under treatment imagine they have been healed of certain maladies, but who discover after a few months, a recurrence of the old ailment. The disease had only been arrested, not eradicated. Never any recurrence of the diseases Jesus healed.

To be sure He did not immunize His patients against future sickness. When He healed He did not inoculate. A man healed by Jesus of a given disease was doubtless just as susceptible to bronchitis, yellow jaundice or boils as the man who never saw Jesus. Nonetheless when He healed a disease it was a closed transaction as far as that particular attack of that specific disease was concerned. No complications remained to harass the patient.

If the healings of Jesus had proven only temporary the world would have known it soon enough. His enemies would have attended to that.

What spirit-stirring thoughts unfold as we contemplate Jesus as Miracle Man. His sympathy for the distressed; His purposeful, painstaking, beneficent endeavor on their behalf; the absence of ostentation; the instantaneousness, completeness and permanence of His physical healings only faintly suggest what we may expect by way of spiritual restoration when we embrace His everlasting salvation.

Dad, His Place

(Father and Son Gathering)

The Rev. H. N. Cunningham, First Presbyterian Church, Beeville, Texas.

"Ye shall be unto me a kingdom of priests, an holy nation." Ex. 19:6.

As we read God's Word we find statements like these: "The glory of children are their fathers."

Prov. 17:6. "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him." Prov. 23:24. And, we all are familiar with the fifth commandment, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," which honors Dad. These references, and many more, show us that

The Place That God Assigns Unto Every Dad is That of Being a King and Priest in His Home

This assignment was proclaimed from Mt. Sinai and from the Isle of Patmus. Speaking to Israel from Mt. Sinai, God said, "Ye shall be unto me a kingdom of priests, an holy nation." Ex. 19:6. John on the Isle of Patmus, beholding Jesus Christ, proclaims to the world that Christ "hath made us kings and priests unto God." Rev. 1:6.

In Christ, *Dad* is both a king and a priest in his home.

The business of a king is to rule. God expects *Dad* to rule his own household. He does not expect him to rule as a tyrant, but as one who loves his wife as he loves himself; as one who would lay down his life for her protection even as Christ laid down His life for the Church. He would have *Dad* to keep in mind that his children are heavenly gifts, and that he is to govern them accordingly, keeping in mind that their value to him and to God is far beyond the price of silver and gold.

In addition to being king of his own household *Dad* is honored by being elected to the priesthood.

The business of a priest is to live an holy life; to teach the Word and will of God, and to intercede before the throne of God for each member of his house as well as for others.

Our Scripture lesson is filled with good things that *Dad* should teach their sons. We will recall just a few of the good things mentioned: Sons are not to envy sinners, but to be in the fear of the Lord all the day long. They are not to be winebibbers, or gluttons, for the drunkard and the glutton shall come to poverty. They are not even to look upon wine when it is red, for it biteth like a serpent and stingeth like an adder. They are not to be lazy, for laziness shall clothe a man with rags. They are not to despise mother when she is old. They are to seek the truth and hold fast to it. They are not to keep company with a whore, for she lieth in wait as for a prey, and increaseth the transgressions among men.

Also, the business of a priest is to make intercessions for his people, therefore *Dad* is to pray with and for those whom God has given him.

This kingship and priesthood of the home makes two requirments of *Dad*:

1. That he love God;

2. That he be thoroughly in love with the queen of his home.

The vast majority of the queens in American households are perfectly willing for *Dad* to be both king and priest of the home. Many have prayed for such a day. They have no fear of royalty or of the priesthood. Their souls cry out for a king. They long for *Dad* to think of something more than bread and meat. They long for their children to know that *Dad* loves God and wants them to be spiritually minded instead of carnally minded.

Dad's Place Outside of the Home is Largely Determined by His Place in the Home

According to the requirements of God no man should become a leader in the Church of God

without first being a good ruler in his own house, "for if a man knoweth not how to rule his own house, how shall he take care of the Church of God." 1 Tim. 3:5.

We have been guilty of electing men to places of great responsibility in both the Church and the state who have been failures in their own homes, and results have been disastrous. The man who is not respected and honored at home cannot long retain the respect and honor of those outside of his home.

Conclusion: No doubt many *Dads* are saying, "I am a failure, for I am neither king nor priest in my house." History is flooded with the records of *Dads* who have thus failed.

David ruled well the kingdom of Israel and built up a great empire, but he failed to rule his own house. It is written that he never went against the will of his son, Adonijah. At no time did he ever ask him, "Why hast thou done so?" 1 Kings 1:6. David crossed the will of Joab the captain of his armies. He asked him why this and why that, but never once did he question the will of his sons. As the result of his failure to rule his own house two of his sons sought to steal the heart of the people of Israel and enthrone themselves as king. Old and worn by years of war, we see king David fleeing from Jerusalem without food, and scarcely any clothing. Although he had accumulated great wealth and power, as he fled up the Mount of Olive he was stoned and cursed. Even as he lay on his death bed his son Adonijah betrayed him, and proclaimed himself king. David died of a broken heart.

We *Dads* have been "breadwinners." We have been "nice things to have around on the first of the month to pay the bills," but in truth many of us are failures. We have labored hard for things material to the neglect of the spiritual. Now, we find our material possessions either fleeing, or unsatisfying, and with children lost we cry out as David of old, "O my son Absalom, my son, my son Absalom, would to God I had died for thee." 2 Sam. 18:33.

God says that we have reached the turning point. He says unto every *Dad* who has failed, "Turn ye, turn ye." A. A. Hyde reached this point when a *Dad* with grown sons. He had lost his boys, and through them had lost a large material fortune. He turned to God and determined by the grace of God that he would win his sons. God gave him power, and he won both sons and wealth, becoming both king and priest of his home.

Dads, the successful king and priest leads the way. We cannot hope to succeed in the rearing of our children so long as we send our queens and children to the house of God. We must lead them there. We must sit with them, having on the royal robe of kingship and the emblem of priesthood.

God grant us grace to be as kings and priests unto Thee, and bring Thee an Holy Nation.

The Fire Jesus Casts

Morning, November 16, 22nd Sunday After Trinity.

The Rev. Royal E. MacGowan, First Presbyterian Church, Corinth, N. Y.

"I am come to send fire on the earth; and what will I, if it be already kindled?" Luke 12:49.

"I am come to send fire on the earth." These are the most trenchant, the most energetic, of the words of Jesus. We are inclined to picture the Nazarene as a meek man, one who avoided conflict and who evaded the turmoil and contentions of life. The portraits of the artists depict Him as of very mild disposition — in fact, almost effeminate or ascetic — One who was a stranger to the jarring disturbances and the discordant cross-fires and the withering skirmishes of life, almost a recluse or a hermit.

There is plenty of evidence, however, that there was an unlimited reserve of energy, a passionate spiritual power, hidden beneath his poised and gentle behavior. On certain times and occasions, strong men fled from his wrath and feared the power of his indignation. Single-handed he drove the money-changers from the Temple, so fierce was his resentment at the unholy use by which the House of God was being defiled. When He stood forth, boldly and alone, before the Pharisees, pronouncing upon them the "Woes" of his sternest invective, there was none who dared attempt to silence Him; and the narrative says that when "the chief priests and the scribes heard it, they sought how they might destroy Him, for they feared Him."

Strong men are not afraid of weaklings; a lion does not run from a lamb. There was something beneath the quiet exterior of Jesus that inspired a wholesome respect and fear. His humility was the humility of an invincible power.

Therefore, when he said in the words of our text, "I am come to send fire on the earth," his words are more than sentimental imagery or symbolism — they express the resolute determination of a strong moral purpose. There is nothing uncertain, nothing hesitant, nothing vague, but a fearless statement of the firm intention of his soul, and of the inevitable result of His life and teachings: "I am come to send fire on the earth," the fire of a quickened faith and of a genuine religion, a flame that will never burn out.

1. Whatever else fire is, it is first of all *intense activity*. It is forever in motion; it cannot be compelled to stand still, but is always in a state of perpetual unrest. We may watch a blaze out in the open, at a camp-fire, or in the quiet of our homes, near the fire-place and hearth — and the fire is always attractive, for the reason that it is never the same; it is constantly changing, taking new forms and shapes and colors.

Such is the fire of the new faith and religion that Jesus came to cast upon the earth — not something inflexible and stationary, moulded in a set form or pattern, the same for all times and places, but something that is ever changing, assuming new forms and shapes and colors, creating new

creeds, new institutions, new programs, new activities. It is a living, growing organism, adapting itself to changing times and changing conditions, and producing in its worshippers a healthy state of discontent and unrest.

The religious unrest of the present day is not an indication that religion is in a crippled, or diseased condition, as some would have us believe; it is an indication that the fire of faith is reaching out into new areas of life, laying hold upon new circumstances and new relationships, and sometimes it is a very disturbing process. The intangible fire of a living faith cannot be caught and confined within the four walls of a sectarian creed or institution; it is something too elusive, too expansive, too pervasive, melting all barriers and walls and restrictions, reaching forever out, and out, and up. When the crowds would limit the activities of Jesus, in his ministry of healing, to Capernaum, He replied, "I must preach the good tidings of the Kingdom of God to the other cities also; for therefore was I sent." The religion of Jesus is eternally reaching out to other cities, other lands, other peoples, and other races — never a provincial or parochial affair.

2. Another characteristic of fire is that it *cannot be concealed*. It is its nature to reveal itself, to shine forth with radiating brightness, pouring out a burning glow of light and heat. It is something self-revealing and self-emitting and self-sharing. "That," Jesus might have said, "is the sort of religion I came to cast upon the earth," "for there is nothing covered, that shall not be revealed; and hid, that shall not be known." "What I tell you in darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops." "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

If there is anything of God's light in your heart, let it shine forth and point to others the way that leads to Him; if there is any of God's fire kindled in your soul, let its warmth and glow set other souls aflame; if a live coal from the altar of God's love has touched your lips, as once it touched the lips of the prophet Isaiah, let your lips send forth burning words of grace and truth and love. Don't conceal any of the flames of God that may be smouldering on the altar of your heart. The religion of Jesus is not to be concealed but published far and wide, as the "glad tidings" of an Eternal Love. "Publish, and conceal not" is the attitude of the God-sent herald of Christ.

3. Another distinguishing feature of fire is that it burns only as long as *there is fuel to be consumed*. It isn't self-sustaining, but needs to be constantly replenished, or it will soon burn itself out. The fire of faith and religion which Jesus came to cast upon the earth will burn only as long as there is something to consume, only as long as it is reanimated from the exhaustless storehouse of humanity and divinity combined. It is the genius of the religion of Jesus that it thrives not in isolation or solitude, but only in the arena of human life and interests. The fires of love, and service, and truth, in our

souls will soon burn away, unless we are daily refreshed and refilled by the inspiration that comes to us from our fellowship with kindred souls and with God. That is the value of fellowship within the Living Church. Faith grows best not by the wayside, but in a garden that is cultivated and nurtured. Fire cannot exist in a vacuum, nor can religion long thrive, or even exist, except as it is giving itself out in the teeming activities of men, spreading contagiously like wild-fire on a prairie, setting other souls aglow with heaven's light and warmth. Someone has said that the Bible knows nothing of a *solitary* religion: Judaism is the religion of a nation; Christianity is the religion of a Great Brotherhood, a Beloved Community, a Living Fellowship.

4. Finally, fire is always a *cleansing, purifying agent*, something that destroys impurities, and contaminations, and filth, and acts as a purging, refining power, wherever it burns. Place a mixture of gold and dirt in a furnace, and subject the same to an intense heat, and the result is always the

same—the dirt is consumed or changed to another form, while the gold flows out even brighter and purer than before. The same fire that burns the baser rubbish purifies the finer metals. The same fact is supremely true in life. Two persons are subjected to the same fires of testing—the one is overwhelmed, but the other shines brighter and clearer than before.

Whenever and wherever the fires of a pure religion are kept burning by the Church, then and there the world is being refined and made a better environment in which to grow a soul.

In short, we may say that the fire of the new faith and religion that Jesus cast upon the earth is an Intense Activity that cannot be concealed, burning as long as there is fuel to be consumed, cleansing and purifying the world of human life. It is our mission as a Church of God to kindle in the lives of those about us a flaming zeal for God, which will not rest content until it glows with a redeeming splendor in the very heart of humanity.

Discovering God

Evening, November 16, 22nd Sunday After Trinity.

The Rev. R. E. Webber, Grace United Brethren Church, Chicago.

"But they know not the thoughts of the Lord neither understand they his council." Micah 4:12.

Here is the picture of a people who are busy with the business of God, who number themselves among the myriads of followers of God and yet have never known God. They grope and stumble and spill their energies because they have never discovered the inner life, the secret guidance of God. The picture is so familiar that we have a dread haunting fear to look at it closely lest we see ourselves in it. It is as if we had taken a test and some one had a list of those that had failed. We are afraid to look lest we see our own name on the list.

The greatest quest for life is the quest for God and if we do not discover Him we are among those who have failed. To find him is the beginning of life. He said "Whosoever findeth me findeth life."

Where shall we find him? God is everywhere. In the flower that lifts its face to the skies you will find his beauty. In the silent reverence of the glittering stars of the heavens you will find a likeness to the awe and wonder of God. In the sweet face of a dear old, loving, sainted mother you may see the reflection of the tender heart of God. In Jesus Christ with his ever unfolding life you will find nothing unlike the personality of God. We need not start on a long journey to find God. We need not go to the mountain or yet to Jerusalem. We need not go to the pastures of Midian to stand with Moses by the burning bush, for

*"All earth is crammed with heaven
And every bush aflame with God."*

He is not far from any of us. If we look we can find him in the great, rushing, roaring factory. In

the midst of the crowded footsteps of men can be heard the gentle steps of God by those who listen for them. In the inner self in the quietness of a secluded spot we can find God and hear his voice. We must find him as Elijah did, but perhaps before we can hear that still voice we must hear the strong winds of scepticism which are rending the mountains of faith and casting down the rocks of confidence. Perhaps we will not be able to hear that voice until we have beheld the earthquake of sin and crime which is shaking and trying the very foundation of righteousness. It may be that we must see the flames, feel the heat and hear the crackling of the fires of pessimism which is searing, burning and killing the living hopes of men. Yes, when our conscience has been awakened by these great problems of humanity and our hearts have been made sensitive to the needs, then perhaps we shall discover the voice of God speaking to us. When we do methinks that voice will say again, "Go, my servant, back into the old paths but go with a new life."

There are some ways in which we shall never find God. We shall never find him with our eyes fastened on the material things of this world. We shall never find him through the cold intellect with which many of this age want to measure all things. It takes "other-world" eyes to see God and it takes more than intellect to understand him. Our best thinking must have the wings and the wisdom of a searching heart and a seeking soul. It must be able to descend to the lowest level of human need and ascend to the highest peak of divine grace, for

*"Thou shalt find Him,
If thou seek Him,
With all thy heart, and
With all thy soul."*

Is it enough to find Him? No, having found him we must learn Him. We must know the

thought and council, the inner life of God. It takes the greatest of searching and study and discipline to learn something of the inner life of God. The musician spends weeks, months and years, studying, caressing, trying his harp before he learns the inner soul of it and the sweet strains of master music it can put forth at the touch of his hand. So it takes months and years of seeking after, loving, consecrating before we can play upon the heart strings of God and send forth music, divine music through the soul to cheer the tired hearts of humanity.

God is ever unfolding the marvel and wonder of his glorious inner life. He so inspires men here and there that as they read his word they discover great mines of Gold underneath what was theretofore mere common rocks along the pathway over which they had traveled many many times before. He also reveals himself through direct revelation to those who are able to receive Him thus. As the days come and go generation after generation is getting added and more wonderful revelations of God. The Holy spirit is still in the world guiding us into all truth. Those who are willing to push away the mist of worldliness from their eyes and close their ears to the din of merriment and the jingle of dollars will, if they search below the shallow whirl of life, discover and learn a God which will hold them spellbound with his beauty and power.

Shall I stop at learning Him? To do so would be to stop short of a full discovery, to stand yet on the outside of his council. God is to be used by us and we are to be used of God. We must *appropriate* him. God needs to be now, today, linked with the feeble power of humanity or better life needs to be harnessed with the power of God. The world is traveling rapidly today. The forces at the hands of men are rapid and strong. In our march of speed and power unless we have that greater and steadying power of God we shall wreck the whole ship of civilization. Human speed and power without God control is a dangerous thing. Our lives must be set with the will of God. I saw a sail boat with its full white sails on its way out to sea. A little while later I saw it return

with the same full white sails — going in the opposite direction. It was

"The set of the sail
And not the gale."

that took the boat in opposite directions. When we set the sail of our lives with the will of God we will voyage safely in spite of the terrific shifting gales of the world. I stood at the airport and saw thirty-six aeroplanes, beautifully arranged, like as many great birds take off into the air and disappear into the blue mist of space. A student on the grounds explained to me: "These army planes are each equipped with guns. The guns fire out through the circle made by the propeller when in motion. Although these propellers make hundreds of revolutions per minute the bullets from the guns never strike a propeller blade." At my look of wonder he said, "The guns are so synchronized with the propeller that they never interfere with movement of the propeller in spite of the fact that they fire right through its space." Then I thought, meditated and prayed that my life, that our lives, might be synchronized with the will of God, so synchronized that there be no cross firing of our wills with his; that instead of our little feeble lives getting in the way of God and muddling up, tangling up his work, instead of that we know the thoughts of the Lord and understand his council so that our lives be synchronized with his will and work in Christian harmony with him to bring his kingdom upon the earth.

That means selfishness must flee. Life must become a holy thing. We must come to feel as Jacob felt when he said "The Lord is in this place and I knew it not." The commonplace then will become glorious. The drudging task will become a blessed opportunity. The bitter waters of life will become sweet. We shall live as a lover who loves and is loved. In the words of another. "We shall live as if there were a God."

But only those who are willing to forget their own selfish program, their own little weak power, and let the power of God *bend* them, *crush* them, *break* them, and then *make* them, shall ever know the power and the richness of life, the thought and the council of God. Only these shall walk in the joy and the strength of the inner life of God.

The Craftsmanship of God

Morning, November 22, 23rd Sunday After Trinity.

The Rev. Fred Smith, First Congregational Church, Newton, Kansas.

"In the beginning God created the heavens and the earth." Gen. 1:1.

"For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10.

For those who have eyes to see, the craftsmanship of God is everywhere. From the beginning of time men have wondered at the works of God. And now that science has given us as aids the telescope and microscope whereby we can explore (so we would fondly believe) the horizon's farthest edge or detect the minutiae of the atom we find

that still "the rapture swells, the wonder grows." Always we find beyond the uttermost bounds of our discerning there is a darkness beckoning us to search further into the marvellous craftsmanship of the Creator. Isaiah without a telescope or microscope was impelled to say that "there is no searching of his understanding;" and we, having both telescope and microscope, find ourselves still echoing the words of the ancient, but not yet antiquated prophet.

Little wonder is it, therefore, that the work of God has so often been the theme of the poet, the study of the philosopher and the incentive of the scientist. We need here only mention them. Think of the psalms of the Hebrew poets, the philosophy

of Greece, and, in our time, the discoveries of our scientists. It is good that we give thought to what others have found concerning the wondrous works of God, but let us not forget the more excellent way of looking for ourselves at the craftsmanship of God. I would have us all come to the height of the experience of Job: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." Second-hand knowledge of God is good, but first-hand knowledge is better. I counsel you that you take the better way. In other days friends of mine told me of the grandeur that is Niagara, and I enjoyed their telling of it, but there came the day when for myself I saw the waters of Niagara, and that was better. Therefore would I call to all the workers of the world: Lift up your eyes and behold the wondrous works of God. Who of us is there but what has not at times stood looking with an awakened amazement at some marvellous piece of craftsmanship worked out by some master craftsman; the potter molding formless clay to ethereal beauty; the weaver at the loom shuttling threads into loveliness; the sculptor making the very stones to breathe; all these command our appreciation and praise.

I would have us go farther than this and look with discriminating and discerning eye upon the craftsmanship of God. If we desire only the pleasure of the amateur we can begin our inquiry anywhere. It matters not whether it be a planet or a plant, a star or a sea, a mountain or a man or what not you will find the craftsmanship of God exemplified. As I came to church this very morning there flew from the danger of my oncoming feet a pigeon that had alighted on the sidewalk, near our home. But its flight was not so quick but what I had time to catch a glimpse of the iridescent beauty of the blended colors of that common bird. And it is one of the joys of my life that I once had a Sunday school teacher who held up that strange thing called an earthworm for our admiration. Not till then did I know that without its aid I could not have lived. I know there are areas of life where one comes upon strange questionings. Since malaria came into my family I have often wondered what good thing can be said for the mosquito. Strange also is the combination that the insect that gives us honey should also give us something other than honey if we don't watch out. Yet even as I mention these instances, of which there are many other analogous types, I remember, with a strange appropriateness if one thinks about it, the words of Robert Louis Stevenson, where he asks that God shall his

"most pointed pleasure take,
And stab my spirit broad awake."

That is to say God has pleasure in seeing his children set themselves to work in bringing tasks to completion which he seems to have purposely left unfinished. A mosquito or a bee thought of only in terms of their sting is not a pleasant theme for consideration. Here in a way many have not noticed the old proverb comes to a new worth: "Distance makes the heart grow fonder." But there are those who have thought of both the

mosquito and the bee in other respects than the point of danger, and through their thinking have come to a wider appreciation of the craftsmanship of God. Deeply true are the words of the ancient Scripture that "God hath made everything beautiful in its own season." The point is, and this is a point without a sting, that we have to work more or less to find just when the "season" is. In other words the working God has seen to it that his children shall themselves have room to work.

Were our theme the considerations involved in studying the craftsmanship of man we would find ourselves all ready to go right now. God has scattered his incentives to work in many and diverse ways. The life of man is an obstacle race in which every obstacle is an opportunity to work. Overcoming these obstacles, responding to these opportunities, man has built his civilizations, compacted together of all that goes to make a modern culture. Craftsmanship, often marred by craftiness and cunning, has made it what it is. And much there is to praise; and much to criticize. But our thought is to the craftsmanship of God.

If what I have already said has incited you to inquire further into the meaning and mechanism of the works of nature you will find not only an increasing ground for argument but also an increasing ground for appreciation. And my prayer is that the last may be greater than the first. Candidly I confess to becoming somewhat tired of those who would make of the universe a grumbler's paradise. What the world needs is perceivers rather than pessimists. There are those who see in nature nothing except red. "Nature, red in tooth and claw," to use a frazzled quotation that needs reconditioning badly. They see only brutality in nature, never beauty. I would not have us close our eyes to the sterner side of the economy of nature. Life lives on life, this we know to be the inexorable law of nature. Yet beyond the findings of the scientist there is the intuition of the poet: "All's law, yet all's love."

If one calls on the citizenry of nature, other than at meal times, it will be found that there is much to learn revelatory of the craftsmanship of God.

Thus far I have hinted of what can be found in the realm of nature, and I would emphasize that it is only a hint. One could easily begin to make a list of endless suggestions. How far-reaching have become the inquiries of men into the workings and works of nature one can easily discover by turning the pages of the syllabus of a modern university. For us who believe in the universe as God created and God sustained science becomes our monitor for good. Our Father worketh hitherto:

"He makes the grass the hills adorn,
And clothes the smiling fields with corn;
The beasts with food His hands supply,
And the young ravens when they cry."

Here, for those who care to see, we have the evidence of the continuing craftsmanship of God.

But ere I close I would add one more thought. He who sees only nature without giving specific thought to human nature has missed the "noblest

work of God." Here is the thought to which Paul draws our attention in the words that make up the second part of our text. We know what the Psalmist has said about the wondrous way in which man is made and with his words we agree. But Paul would have us think further into the matter. "Man," said Nietzsche, "is something that shall be surpassed," and in saying that he was not mad. When God, in Christ Jesus, begins to work upon a man we have a miracle. Here is the craftsmanship of God carried to a superlative degree. If you would know God at his best see what he can do and has done with man at his worst. In his rather prosy way Pope has told us that "an honest man is the noblest work of God;" while in his philosophic way James told us that

"I am bold to say that the work of God in the conversion of one soul, considered together with the source, foundation and purchase of it, and also the benefit and eternal issue of it, is a more glorious work of God than the creation of the whole material universe."

"In the beginning God created the heaven and the earth" and still that work he continueth. Now through Christ in particular we know that he who created the world and all that is therein, also worketh for the conversion of men that they through grace might change from glory to glory. God is the Master-workman of the universe. Let us have an eye for him in the realm of nature and human nature, that we may not only learn to appreciate him but also to emulate him.

Thanksgiving Sermon

Evening, November 22, 23rd Sunday After Trinity.

The Rev. L. O. Burry, Lutheran Church, Carnegie, Pa.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever." Psa. 107:1-2a.

This morning we have confessed, "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done." Suppose we contrast these two kinds of sin. Let us put them into two groups. Let us call one "sins of omission;" the other, "sins of commission." Which are more numerous? Which are weightier? I, for my part, am not able to decide. But if I am asked which kind of sin is easier to detect or punish, the answer is easy. The evil which men do is easier to see than the good they leave undone. The story of the good Samaritan comes to mind. The priest and the Levite did not feel that they had sinned when they passed by on the other side, and it would have been difficult to put them in jail for letting the poor man lie in blood. But leaving the things undone which they ought to have done meant suffering for the man who was half dead. How easy it is for us just to look, or sometimes not even to look. Oh, the heart-aches everywhere on account of the deed undone, the word unspoken.

In this Psalm, the writer laments the thoughtlessness and ingratitude of men towards God. Every few lines we catch the refrain, "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Put in a word or two, if you will; make it more applicable to you and me, today. Oh, that men of the United States would praise the Lord! Oh, that men of Carnegie would praise the Lord! Oh, that men of this congregation would praise the Lord! "Let the redeemed of the Lord say so."

I wonder whether a story will not help us to understand what the Psalmist means? On the day before Thanksgiving, Mr. Jones and Mr. Smith were lunching together at a restaurant, as they often did, and the conversation turned to personal

matters. Jones had come to the city as a young man from the village of Brentwood about a hundred miles away. He was a very successful business man. Smith was his junior in years and had not reached the point where Jones was. Smith leaned over the table a bit and asked, "What, in your opinion, has contributed most to your success?" The older man replied, "I can answer that question in one word." It was "Mother." Jones went on to tell a part of the story of his life. "My father died when I was quite young and left Mother with a family of three children, of whom I was the oldest. Naturally, my mother came to depend on me to help her as I grew older and was able to share the burden which was put on her. It was a hard struggle to make ends meet, but mother was a real mother; she sewed; she patched; she baked; she worked for us early and late. Her pluck and her perseverance, her sound advice, her loving interest, were the strongest influences in the lives of us children. I believed in Mother! I knew she was right. She depended upon me, and I did not dare to disappoint her. I just could not help succeeding with her as my inspiration; so, I say, I owe very much to my Mother."

Smith listened attentively to what his business friend was saying. He admired the man for speaking so highly of his mother. Then a thought flashed into Smith's mind, and he asked, "Is your mother still living?" "Yes," replied Jones. "She still lives in the old home town. I have tried to induce her to come here and live with me, but the memories and associations of Brentwood keep her there. I do not believe she would be happy anywhere else. I go to see her as often as I can, for it makes her happy and I really enjoy visiting her, although the old town seems too quiet for me and my old friends are nearly all gone. At Thanksgiving, I send her a turkey, and I always go with my family to help her eat it. We are all going tomorrow. At Christmas time, I have her come here to spend a few days with us. I would do anything in my power to make her comfortable and happy."

Smith replied, "I believe that you do all you say, and I am sure you will look after her as long as she lives. You say that in a large measure you

owe your success to her. Did you ever say so?" Jones looked puzzled for a moment. "What do you mean?" he asked. "I mean just what I say," replied Smith. "Have you ever told your mother how much you owe to her?" "Why, no, I never just thought of that," answered Jones. "Well," said Smith, "it is a fine thing to send her a turkey for Thanksgiving and to have her come to your house on Christmas to cheer her, as you have done, but I am sure nothing would please her as much as to have you sit beside her, take her hand in yours, and tell her just what you told me. That would be a real 'thank-you.' That is what I mean by 'say so.'"

I need not tell you all that happened the next day. Jones never saw his mother so happy as on that day when he told her with his own lips how much he owed to her. Happiness always runs over, and Jones found that there was plenty for him, too.

This story does not need much alteration to make it fit you and me. Do we "say so" as we should? Sometimes you do, and sometimes you do not bring home flowers or candy for the one you call "the little woman." Do you "say so" to her? You love her; you know how much you owe to her for your happiness. Her hands are redder and stiffer than they used to be, but you know why. Sometimes when you return from work, you find her tired-eyed, but you know why. She is going a daily round of duties to keep your house bright—a home-sweet-home for you. You appreciate it all. Do you "say so" to her? If not, why not? Try it today! "Say so."

And you wives—you might try the same thing with your husbands. Your husband stands between you and the outside world. You saw, last night, that his hair is a little grayer than it was; his shoulders are a little more stooped. You caught yourself reciting the lines from the old school-reader:

"Poor patient John, I love him yet,
As well as though his locks were jet."

Thanksgiving

The Rev. R. Lincoln Long, Collingwood Presbyterian Church, Toledo, Ohio.

"Blessed are those
Whose blood and judgment are so co-mingled
That they are in a pipe for fortune's finger
To sound what stop she please."

A Thanksgiving which specifies definite blessings is a spiritual exercise productive of a real harvest.

For instance, why not compose a litany of one's own in which may be included a passage something like this, "Oh Lord, for the friends who have learned our faults and for whom familiarity has not bred contempt; for those who have loved us through many seasons, we thank Thee."

The question of loyalty to persons and principles is one of those daily questions of routine conduct that may become profoundly complex in Christian

life, but as we watch the world go by we learn to treasure with unspeakable feeling the Gibraltar-like constancy of never failing souls who go right on loving when sinned against or through every wind that blows.

But did you ever "say so" to him? If not, try it today. It will help him over some of the rough places; it will make home happier.

But with all that, today the most timely question is, "Have you said so to God?" We as a nation have great cause for gratitude. Our material blessings are the most abundant; our liberties, the most glorious; our opportunities, the most splendid which the world has ever seen. How many blessings we have received as individuals. I think again of the refrain from which is repeated four times in this Psalm, "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" I think of the suggestive word, redeemed—"Let the redeemed of the Lord say so." Redeemed is a part of the "new song" of heaven: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Let it be on earth as it is in Heaven: "Let the redeemed of the Lord say so."

When our Saviour was on earth, He met ingratitude. He had occasion to ask, "Were there not ten cleansed? But where are the nine?" If there are one-tenth of the Christian people our country assembling to thank God today, then the percentage is higher than I surmise. Does God not long to hear words of love and praise from His children? I am not asking for unmeaning sentimentality or cant. Not long ago I hear a man express his disgust at insincere emotionalism by saying, "Sometimes I wish that people would consume their own smoke." I sympathize with that man, for nothing is more obnoxious than gush. I do plead with you today to join with me in heart-felt expression of gratitude to God. Sometimes you can "Say it with flowers," or with candy or turkey. Sometimes nothing will do but words—words which come from the heart.

"Oh, give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so."

When one tries to be loyal to friends and principles at one and the same time he is apt to be mixed up sooner or later, but after all, friendship is a principle and the soul increases its magnitude when it refuses in spite of good reasons to give up the covenant. A personal loyalty world-without-end in character bears compound interest affecting many others and it constantly gives the soul a stir-up which refreshes the dry brain, enlarges the shrinking heart and centers the mind upon the sublime question of what God is really about in this universe of His. For God, across the ages, space, and through the feelings of humanity goes right on loving in spite of the alien feeling of the

individual self. How many of us could pray "Oh God, be the Friend to me that I have been to man."

Many idealists give up their friends habitually after a short acquaintance because perhaps they have discovered petty conceit, hypocrisy, selfishness and pride. The practice of the elimination of friends who do not meet their expectations or who will not quite do, if carried on, will finally result in a loneliness like that of Mark Rutherford or like Richard III who cries:

"I shall despair, there is no creature loves me,
And after I die no soul shall pity me."

And what merit or grace of God would one deserve if he loved only persons of perfection. A friendship that cannot stand the strain of imperfections has little endurance. There comes to mind a Thanksgiving occasion at a holiday time when an invitation was accepted after having been

repeated persistently for three years. Twice it was necessary to give the excuse of the professional man, "Too busy." Then we wondered if it were worth that much to the other. What a patience there was shown in having the invitation come thrice just the same!

Recently we have seen how international causes have been saved by one factor perhaps more than any other; much patient personal persistent reciprocity and love of friends that stretched across the waters. A thing was preserved ideal in conception yet humanly imperfect in its first form.

Perhaps science will find that molecular attraction is a natural phenomenon that can just as well be called loyalty or fidelity; that the atoms hang together or fly apart by love and hate. A whole course of Bible study rich in evangelical fruitage may be outlined by choosing merely the great friendships of the Book like that of Jonathan and David.

The Second Advent

Morning, November 30, 1st Sunday in Advent.

The Rev. Clarence E. Macartney, First Presbyterian Church, Pittsburgh, Pa.

"Surely I come, even so, come, Lord Jesus." Rev. 22:20.

One day this past summer I paid a visit to an abandoned mining town in Nevada, near the California line. Around the town were great heaps of ore and refuse at the now forsaken shafts. Through the town ran one broad street, flanked by the stores with their typical high board fronts. It was weird and almost uncanny to walk through the silent place and try to picture it as it must have been when it was a thriving, prosperous and wicked mining town. Grass was now growing on the street and between the planks of the boardwalks in front of the shops and stores. The signs which told of boarding house, meat shop, drug store, saloon, and bank were still there; but what they had advertised had long since vanished. On each side of the town stood a church, as empty and silent as the saloons and gambling dens whose evil influence they had sought to counteract. Only the cemetery was inhabited, and its inhabitants were unable to speak of the life they had once known in that now silent place. I thought of the ambitions, the joys and sorrows, the hatreds and the affections which once had surged in the hearts of those who dwelt there. What now had become of that population? Not all of them, probably, very few of them, were dead, for the town had not been abandoned for many years. But all of them were gone elsewhere. What once in this town had engrossed their interest and their desire, now meant absolutely nothing to them. Their life and all their interests were elsewhere.

To one familiar with the sayings of Christ about His Second Advent, this silent, empty and deserted town was ever speaking of the abandonments and evacuations and separations of the last great Day.

It seemed to be a perfect picture of how in that great day all the values of this world will lose their significance, as meaningless as the empty shops and untenanted shanties of the mining town, and how all that which now engages our thought and our energy, and is the object of our desire, will become as nothing. In the flood tide of the pleasure of life, and in the press of life's business, it seems to us impossible and inconceivable that what we think of as the world and the fashion thereof should one day have absolutely no interest for man, as meaningless to his soul as yonder town in the Sierras is today to the people who once lived there. Yet the New Testament makes it clear that one day this very thing shall come to pass.

At Christmas we celebrate the First Advent of our Lord, and as we listen to the echo of the mighty promises which were spoken at that time, our thought is thrown forward to the day of the Second Advent of Christ. We call it the "Second," in order to distinguish it from the first. The New Testament, however, never refers to it in that way, but always as the "coming." Of this Coming the New Testament knows a great deal. Almost every page has some reference to it. Indeed, if the references to the Second Advent of Christ were stricken out of the New Testament, the text would have in it so many blanks and gaps as to be almost unintelligible. Christ repeatedly and explicitly declares that He will come again, and when He was finally separated from His disciples and ascended into Heaven, He left them with the great promise that He would come again even as they had seen Him go. This coming is echoed by all the New Testament writers, and the great blessings and triumphs of the Christian faith and the plan of divine redemption are associated with this future event. This is a fact which no one who reads the New Testament can miss, for it confronts one everywhere. To ask where does the New Testament teach the Second Advent of Christ would be like going down to the Point Bridge and asking,

Where are the rivers? The Church in its worship and ritual echoes the great promise of the New Testament. In the Lord's Prayer when we say "Thy Kingdom come," that is what we pray for. In the Apostles' Creed we confess that He will come again to judge the quick and the dead. When we lay the dead in their graves we comfort and assure our hearts with the promise that at the coming of Christ the earth and the sea shall give up their dead and the mortal bodies of them that sleep in Him shall be changed and made like to His own glorious body. Every celebration of the Lord's Supper repeats the promise of Christ's coming and pledges the Church's loyalty to Him, for in the Words of Institution we say, "As oft as ye eat this bread and drink this cup, ye do show the Lord's death *till He Come.*"

Although stated so repeatedly and explicitly, the doctrine of Christ's Second Advent, being a doctrine which still has to do with the future, is not without its difficulties and perplexities. The impression one receives from reading the New Testament is that those who refer to the coming of Christ expected the great event in their own day. We have to lay that expectation side by side with the great period of time almost two centuries, which has elapsed since those first Christians were looking for the coming of Christ. Nevertheless, that difficulty as to their expectation of the imminent coming does not obscure or diminish the great fact of the coming which is so repeatedly declared. If men really long for the coming of Christ, and say with that last word and last prayer of the Bible, "Even so come," it is natural and inevitable perhaps that they should look for an imminent coming of the Lord.

It is to be noted, however, that if there is much which would indicate an imminent, even immediate, coming of Christ, there is also side by side with that a teaching which would seem to make it remote. Christ said, on the one hand, that His coming was unpredictable and unexpected, like the flood or like the destruction of Sodom and Gomorrah; and on the other hand He said that as the ripening fig let men know that summer was nigh, so certain signs which He had spoken of would tell them that the end of the world was nigh. On the one hand, He said that some of those standing by when He was speaking should not taste of death until they had seen the coming of His Kingdom. But on the other hand, He told the parable of the Pounds to instruct those who thought that the Kingdom was coming immediately. In that parable He told of the Lord who went into a far country to receive for himself a kingdom and then return. Before going, he called his ten servants and delivered them ten pounds and said unto them, "Occupy till I come." The inference is that it would be a long time before the return of Christ.

The same paradox confront us in the teaching of St. Paul. In one place he advises against marriage on the ground that the great event is so near that it will not be worthwhile to enter into marriage. His cry is that watchword of early Christians, "Maranatha" the Lord is at hand. Yet in another

place he tells Christians not to be disturbed and upset in their minds, as if the day of Christ were at hand; and then goes on to speak of events such as the great falling away, or apostasy, and the revelation of anti-Christ and the man of sin. This would seem to take into view a long stretch of time before the coming of Christ. This problem of immediacy and remoteness side by side in the predictions of the Second Coming of Christ is not solved by making all that Christ said as to the future refer to the fall of Jerusalem. By common consent John's Gospel was written after that event, and if the fall of Jerusalem fulfilled all those great sayings of Jesus, it certainly is hard to understand why John's Gospel has no mention of such a fulfillment in the fall of Jerusalem, for he does not refer to that event, either to predict it or relate it. Even if the predictions of Christ could be shown to refer to the fall of Jerusalem, still, we have the repeated declarations of his disciples and the exceptions of His people that He will come again.

The tremendous conviction that Christ will come again was the master light of all the seeing and believing of the early Christians. Undoubtedly it was this hope which carried the Church triumphantly through the centuries of persecution. Today the long evolutions of time and the vast lapse of history have served somewhat to dim the light of this lantern of the early Church. Yet the thing to be remarked is, that after almost two hundred years of waiting and disappointment, the lamp still burns. When Peter spake of prophecy, and said it was a lamp burning in a dark place, until the day dawn and the day star Himself arise, He surely was not referring merely to Old Testament predictions, but to the great predictions of Christ Himself concerning His Second Advent. The winds of the centuries have not suffered to extinguish the light of this hope. Students of the Scriptures and spiritually-minded Christians will always think of it and often take refuge in the great promise that Christ will come to finish what He began here in His first Advent.

The logic for the Second Advent is stronger and more convincing, even, than the logic of the First Advent. The need of the world was great, and because of that need, God gave His only begotten Son. Having started the work of redemption, and having come once in the flesh, it is reasonable, if not altogether necessary, to think that Christ will come again in glory and in judgment. If we say it is difficult to conceive of the Son of God coming back to this world in some personal and visible manner, we must remember that it was much more difficult for men to conceive of Him as coming the first time. But now that He has come once, that fact prepares our minds to receive the truth of His Second Advent.

The mind of man will wonder about the final end of things. What is to be the end of the world? At midnight the men on that storm-driven vessel on the Mediterranean deeming, as Luke tells us, when they heard the sound of the breakers, that they drew near to some country, must have

wondered what sort of country it was, and just what the end of their voyage was going to be. So we ask about the end of this world movement, call it what you please — an evolution, a drift, a climb, or a struggle. That it should go on forever, and never strike land, never come to an end, that is as unthinkable religiously and mentally as it is geologically and physically to believe that these rivers always joined their waters here and that forever they will flow under these treeless cliffs. Just as nature abhors a vacuum, so the mind of man seems to abhor a process or movement which never comes to an end.

Both revelation and logic, therefore, require a consummation, an end, and a good end. It is to us unthinkable that the end should be the annihilation of the race. Both religious hope and natural expectation foretell a great day for mankind, when justice and peace shall fill the earth, and when our happiness will be no longer a fugitive happiness, almost, but never quite grasped, but a blessed and radiant reality. When we hear the expression, "The Kingdom of God," we think perhaps of a state of life in which the graces and virtues of Christianity are realized by the individual; but we think also of a universal and social kingdom of God, taking in all the children of God, and where men not only know God and serve Him, but where the whole platform of man's existence has been changed, and death, disaster, sickness and sorrow, as well as sin, forever abolished.

How is this Kingdom of God to come? Some who are under the spell of universal and invincible progress believe that ultimately the world will develop and evolve into perfection, "when the millennial day of peace, purity, and fraternity shall dawn upon our troubled world." There is no doubt that there will be great progress in the future, as there has been in the past; but to say that the current of this progress will of itself be sufficient to sweep the world forward to the perfect day is another thing. A survey of the past, as well as a study of the present, shows that if man carries in one hand the implements and tools of construction, he carries in his other hand the dynamite of destruction; and that if there are lifting and progressive forces at work, there are also as certainly at work the forces of moral deterioration. Man's nature would have to be completely changed before man could bring in the perfect society, and even then, a man whose will had been won to the obedience of the just and to the service of God would need to have erected for him a new platform of existence. What reason and experience thus indicate, seems to be confirmed by what Christ taught in His parable of the tares. There we have Christ's philosophy of history and His horoscope of the Church and the world. What He shows us is not a world with wheat only, nor a world with tares only, nor a world in which the wheat is getting the mastery over the tares, or the tares over the wheat; but a world in which both the wheat and the tares, the good and the evil, are growing together until the harvest.

Others put their trust, not in any natural law of

development and progress, but in the development and expansion of the Christian church as it is now established in the world. Slowly, they say, the truth of Christ will overcome the evil that is in the world, and His Gospel will permeate and leaven humanity, as in His parable of the leaven He represents the yeast as leavening the whole lump. We are not to be impatient with the slow progress, but to remember that with the Lord a thousand years are as one day.

There are, however, certain grim facts which rise up to bar the way to this uninterrupted march of Christian progress. One is the fact that always the Gospel is confronted, as in the beginning, by a hostile, unbelieving world; and that always in the world there are what the New Testament calls the depths which are in Satan. Today, as before, we have the true and the false, the wheat and the tares in the Church. What ground have we to expect that the Church of the future will differ greatly in character and power and influence from the Church of the past? Conceivably, it might be better; but also, conceivably, it might be worse. The Church is here to witness and here to struggle. There is no definite assurance that in its present form and dispensation it is to be completely victorious.

To trust then to a natural law of progress, or to the expansion of the Church, is merely to postpone indefinitely, one might say, infinitely, the triumph of righteousness. If the history of the past and the condition of the world and the Church today makes it difficult for us to think of the Kingdom of God coming by any such way of progress or expansion, such a way of arrival at the age of perfection becomes more untenable when we turn to the teachings of Jesus and His apostles. Jesus speaks of many things which will take place before or at this great event of His coming; but the one thing which is not mentioned is a condition of universal righteousness and faith. The Gospel, indeed, is to be preached for a witness to all the nations. But there is no statement that that witness will everywhere convert the world and usher in the day of peace and holiness. On the contrary, Christ, so far as we can tell from His utterances in the Gospels, and as interpreted by His apostles, will come to a world still writhing in rebellion against God, and to a Church whose love has cooled and whose faith is hard to find.

How, then, is this great goal, the divine consummation for the world, to be reached? It is to be reached through the advent of Christ Himself. He who started the great movement of redemption at His First Advent will bring it to a glorious conclusion at His Second Advent. Christ named Himself, Alpha and Omega, the Beginning and the End; and just as the whole Christian movement had its beginning in the Incarnation of Christ at His First Advent, so it will have its ending at His Second Advent. Then all that He promised shall be fulfilled; all that He sowed in humility and in suffering and darkness on Calvary shall be reaped; as the prophet foretold, He shall come with His garments dyed red from Calvary, traveling

in the greatness of His strength, and mighty to save. He shall see of the travail of His soul and shall be satisfied. The great goal, therefore, will be reached not by any slow growth and development, but by the sudden and mighty intervention of God Himself. Our Christian faith looking backward is taken up entirely with the observation of God acting in the past to redeem the world. The great hope of the Second Advent permits us to behold God finishing His work and establishing forever the Kingdom of Christ. That is the thrill and power of this great truth. It gives us God in action; it lets us know that Christ is not through with this world, that He is the Christ, not only of yesterday and today, but the Christ of tomorrow; that He is not only the Alpha, but the Omega.

As this great hope in the beginning cleared the eye and strengthened the arm of the Church in the day of persecution, so it gives us faith and hope in our own day, amid the struggles and trials and discouragements through which the Church must pass. We remember that in His great parable of the Lord who went into a far country to receive his kingdom and to return, Christ makes the lord say to his servants when he left them, "Occupy till I come." That is the Church's work and mission in this world, to show the Lord's death, and all its grand implications; To occupy till Christ Himself shall come.

In Sherman's march from Chattanooga to Atlanta and from Atlanta to the sea, the Confederate Government, impatient with the Fabian

tactics of Gen. Joseph E. Johnston, removed him from command and gave his army to the impetuous Gen. Hood. Hood at once marched to the rear of Sherman, threatening his communications and base of supplies at Chattanooga and Nashville. An important link to these communications was Allatoona, which commanded the pass through the mountains. This post was at once attacked by Hood's army. Sherman sent an order to one of his lieutenants, Corse, to proceed to Allatoona. He himself went back as far as Kenesaw Mountain, and from that eminence on the clear October day could see plainly the smoke of the battle and hear the faint reverberation of the cannon. His flag officer at length made out the letters which were being wigwagged from the garrison at Allatoona, "Corse is here." This was a great relief to Sherman, who then heliographed his famous message, "Hold the fort. I am coming." Among the soldiers in Sherman's army was a young officer, Major Whittle, who related the incident to P. P. Bliss, the famous Evangelist. Taking this incident in the campaign for his inspiration, Bliss wrote the once well known hymn, "Hold the fort, for I am coming!" The hymn thus inspired has genuine Christian truth in its lines. The Church is to *occupy* until Christ comes. It is assailed and besieged by the world and by the enemies of the truth. But Christ has not left it without a promise, a promise which means deliverance and victory. From the ramparts of heaven He waves to us the message that He is coming. Confident in that great appearance, the Church will occupy till He comes.

Forgetting to be Thankful

Evening, November 30, 1st Sunday in Advent.

The Rev. N. H. Wolf, Mennonite Brethren Church, Spring City, Pa.

"When thou shalt have eaten and be full; then beware lest thou forget the Lord." Deut. 6:11-12.

A six-year-old boy tip-toed softly to the crib of his baby brother who had only recently entered this world of joys and sorrows. His eyes were bright and shining, his face was grave. He stooped far over, gazing down at that little wrinkled baby face. "Now, baby brother," he whispered into one tiny red ear, "tell me about God before you forget!"

It would appear that as time removes mankind farther and farther from the cradle period of life, the more prone is he to forget God and His manifold goodness.

Before presenting a gift to a friend it is customary to erase the cost mark, the motive, doubtless, being that he may not know how much or how little was paid for the gift. In like manner will a lack of appreciation for God's great gift to us banish the remembrance of the cost. It will erase the infinite plannings of God formed back in the eternity, and the cost of Calvary and its marvelous results of joy, peace and victory. It will remove the price mark of the cost to redeem

fallen man, to bring him back to God and give him an eternal inheritance.

A wilful, spoiled child may deliberately break an expensive vase and not realize the extent of its wrong-doing because it has never been made to realize the value of the article destroyed. So may men go through life, constant recipients of the mercies and bounties of Almighty God and yet unappreciative of their values, unmindful of their benefits, and neglectful of the opportunities which they afford. Spoiled children!

We are told of a father who in his usual devout manner expressed thanks to God at the breakfast table. Later he complained of the deplorable conditions of the times, the unpalatable flavor of the bacon, and the invariable omission of something in an otherwise savory meal, whereupon his small son innocently inquired which of the two expressions would be believed by God. The practice of grumbling is not hard to acquire but because of our selfish hearts an attitude of praise is more difficult to maintain. Remember the ten lepers, only one returned to give thanks. Perhaps the other nine were promptly engaged in their own pursuits of life, possibly in a vain endeavor to retrieve the time lost while in isolation, inasmuch that they forgot to return to give thanks and praise. Too often in our worship, prayer and requests are more prominent than praise and thanksgiving.

1. Thanksgiving to God is commanded. "Be

ye thankful," Col. 3:15, 17. It should be our highest joy to do as He would have us do.

2. Thanksgiving is a Mark of the Spirit-filled Life. "Giving thanks always for all things," Eph. 6:18-20. The Spirit of God is the Spirit of praise, so if He dwells in us our lives will be lives of praise unto His name.

3. Thanksgiving is Offering Sacrifices to God as Believer-Priests: Psa. 50:14; Heb. 13:15. We no longer present offerings of bulls, goats and sheep, but bring to Him the fruit of our lips, even praise to His name.

4. Thanklessness is the Cause of Backsliding. Rom. 1:21. Ingratitude of heart is here shown to be the first step in the backsliding of this people. When we no longer realize the goodness of God, when we cease to recognize any reason for praising Him, then are we on the brink of a perilous precipice — a falling away from God.

5. Thanksgiving Should Be Expressed:

(a) By praise to our Heavenly Father — Tell Him so. "Gratitude is the rent which we owe to God for His goodness."

A Talmud legend tells us that David's harp hung over his bed so that when the midnight north wind blew upon it, it awakened him. "And he arose and occupied himself with the law until the pillars of the dawn arose." So may His loving kindness and tender mercy move upon our hearts that we may be constrained to praise Him. It is well to enumerate our blessings again and again: "Countless mercies, such a boundless store." The measure is more than full, pressed down, shaken together, and running over. We can praise Him for our faculties, our senses, for health, parents and loved ones, for home, church and friends. We should be filled with gratitude for Himself, His Word, His providence, His Holy Spirit, and the hope laid up for His own. Praise belongeth to the Lord for the very *desire* to praise, for the spirit of praise emanates alone from the Divine source.

"Tell Him so." A little Scotch lad was walking with his father over a dusty road. The day was warm and the travelers were thirsty. Great was their delight to find a little roadside spring. The boy sprang eagerly forward for a refreshing drink, but the man, raising the broad Scottish bonnet from this head, paused a moment and his lips moved in prayer as he quietly gave thanks to God before stooping to drink. He had thought of the Giver before enjoying the gift. This little act of devotion was never forgotten by the boy. Let us not fail to express our gratitude for the apparently little things.

(b) By Deeds of Kindness — Neh. 8:10. "Then said he unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared." Helping the weaker brother, carrying his burdens, giving to him as God has prospered you, bearing him up before God in prayer, these are some of the ways in which to express your gratitude to God. The result in your own life will be manifested — happiness will overflow, faith and spiritual strength will increase. It will become a tonic for the whole spiritual man.

An old Jewish tradition tells that there are two classes of angels — those who go out to do God's bidding and those who abide in His presence continually praising Him. After performing faithful service as directed by the Lord in the first class, they are promoted to the second class as a reward for faithfulness. But we, as those who have been redeemed, can go about on errands of mercy as well as abide in His presence praising Him from a full heart.

(c) By Testimony to Others — Mark 5:19. "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." This man did as he was told. The wonderful miracle wrought upon him would not permit him to remain silent. How can we refrain from telling of God's matchless goodness when He has done and is doing so much for us?

One of the great wonders of infinite grace is the unceasing goodness of God in spite of murmurings and complainings.

An Australian gold miner had reached the last of his strength, patience and resources. There was nothing left for him to do but to retrace his steps to the nearest port before his food supplies were entirely exhausted. Too weak to carry his tools he threw them down and staggered the long way back to camp. The next morning after much sleep and little food he returned for his tools. The way seemed endless, but by and by he saw ahead his barrow and pick as he had thrown them aside. Wearily dragging on he caught his foot on a stone almost hidden in the sand and fell prostrated to the ground. The last straw — added to his ill luck and despondency was the painful and irritating sensation of almost breaking his toe on seemingly the only stone in the vicinity. For a few moments he lay still, cursing God, a desire within him to die. His anger against the adverse circumstances in general, and against the offending stone in particular, increased. He sprang up with a wild desire to beat the stone into powder. But he found it too massive to pull up and hurl from him. He seized his pick and swung it vigorously at the stone. Atoms of rock leaped upward. But what is that peculiar glint his eye catches? He examined it more closely. Yes — gold — the precious metal for which he had been vainly laboring. Carefully he dug it up, transported it to the seacoast and sold it for eight thousand dollars. Later, in relating the story to a sympathetic friend, not hiding his cursing and foolish display of temper, he asked,

"Now, ma'am, I ask you; did I deserve this nugget of gold?"

May we not also say as we look back and see the goodness of God, the unsearchable riches in Christ Jesus, and remind ourselves of those promised mansions in glory, "Do I deserve this?"

Let us praise Him unceasingly and for all things. "Let the redeemed of the Lord say so."

Let us make it a fervent prayer of our hearts that God might teach us our unworthiness and lead us into a genuine spirit of gratitude. Adopt the thanksgiving attitude — it will promote happiness and produce added blessings.

Illustrations

Armistice Day Illustrations

(In the Interest of Peace)

C. H. FRICK, Chaplain, 109th Field Artillery

"STILLE NACHT, HEILIGE NACHT"

It occurred in the area of the Argonne occupied by the 79th Division, on November 11, 1918. The night before my own regiment had occupied Death Valley and were still in that position on the morning of the memorable eleventh. When the command "cease firing" had been given, no one seemed to have confidence that the greatest of wars was at an end. The less cautious of the soldiers peeped out, and later in the day began moving about freely. But none were in a confident frame of mind. In the twilight the men began gathering sticks and building fires about which they gathered to dry out their clothing and enjoy a little cheer after the dreadful months of chill and gloom. They soon became absorbed in telling of their experiences and wondering when they might get back home. Suddenly a song broke out of the darkness on the hillside, and how strange a song for a battlefield and in November! A large company of German soldiers had gathered together and in beautiful harmony they sang Germany's greatest contribution to our Christmas celebrations—"Stille nacht, Heilige nacht." As the song was sung to its last verse the American soldiers came to see the fitness in its reference to the Prince of Peace in this first keeping of the world's greatest peace holiday.

THE BEST SOUVENIR

There was a saying current during the Great War, "The Britisher fights for valor, the Frenchman for patriotism, and the American for souvenirs." A story frequently told was of an American squad which captured a German dug-out and gave the command to its occupants, "Pass out, gentlemen, and leave your souvenirs at the door." During the winter following the signing of the Armistice chaplains were always at the end of their resources in an effort to keep the men's minds off the miserable living conditions, their limited ration, insufficient bedding and clothing, miserable quarters, homesickness and rain, rain, rain until the weather leaked in upon their souls. I posted a bulletin, "Souvenir night tonight. Bring your best souvenir and tell a story about it." Helmets, trench knives, pistols, field glasses were displayed and some rather thrilling incidents

narrated. It was near time for "taps." The boys had scattered, some to read books or magazines, others to write letters and not a few to hunt up their ill-smelling French barn to "turn in." Looking up from my book I saw a timid soldier leaning alone against the wall. Encouraged with a smile, he came up to me and said, "Chaplain, I have the greatest souvenir of the War." "Why didn't you bring it?" I asked. He told me he had it with him and when pressed he displayed a short piece of twisted telephone wire. He told the story of the horrible night of November 10, which he had spent in Death Valley with huge gas shells bursting about him until he had to wear his gas mask for five and one-half hours. Then he looked at the wire and said, "At eleven o'clock the next morning this wire carried into my commander's dug-out the command, 'Cease firing!' I would not trade my souvenir for all that stuff the fellows brought here tonight."

THE FIRST SMILE

It seemed to the Americans that France was overrun with old women. They offered a topic for frequent discussion. With the finest of courtesy and in surprisingly gentle voices they would always greet us, "Bonjour, monsieur," but the smile was invariably lacking. I can never forget the day that their stolid faces lighted up with a smile as gleeful as that ever worn by the face of a child. The afternoon of the original Armistice Day I had occasion to take a long ride in the side car of an army motorcycle. Our ride took us out into quiet peasant country which had not been overrun by the war. The "chug" of the American motorcycle drew the old women, sometimes accompanied by children, from fields, houses and back yards. Always they ran, and with faces wreathed in smiles, they cried in exultant voices, "La guerre finis! finis la guerre!" I shall never forget that beautiful November afternoon, its sunshine, the quaintness of the countryside, the few lingering autumn leaves, the holly and mistletoe, but when all else has gone out of my mind there will remain the ring of those shouts and the smiles that all along the journey lighted the faces of the old women who had not smiled for four and one-half years.

Pearls for Preachers

THE REV. WILLIAM J. HART, D.D.

OFFICER TELLS OF SELECTING UNKNOWN HERO

Deut. 34:6. "No man knoweth of his sepulchre unto this day."

In the summer of 1930 the following appeared in some of the newspapers:

London — (UP) — A group of men walked

solemnly among the white crosses that dotted a war-torn salient near Ypres.

They stopped. In front lay an unmarked grave. Within lay the battered, shell-torn body of one of Britain's sons. Spades appeared. Dirt flew. The rough box was brought to the surface.

The same procedure was followed in the Marne,

Arras, Cambrai, and another salient farther south until six bodies had been brought to the surface.

All were placed in identical coffins, draped with a Union Jack and left in a hut. A high-ranking officer of the British army, blindfolded, selected one.

This is the Unknown Soldier who lies peacefully asleep in Westminster Abbey—to be honored throughout the ages by Great Britain.

The dramatic manner in which the Unknown Soldier was selected was revealed 10 years later by the Rev. G. Kendall, who was at that time senior chaplain of the 63d Naval Division, and was responsible with others for the transport of the body to England.

Kendall, who actually was in charge of exhumation work, made his disclosure to silence reports that the name of the soldier was known to the officer who made the final selection.

"He is absolutely unknown," Kendall said.

VETERAN DOG CRIES WHEN HE HEARS WAR SONGS OVER RADIO

Luke 16:21. "Moreover the dogs came."

The following story came from Chicago through the Associated Press about two years ago:

Mrs. Walter Byrum tells this story about Goldberg, 13-year-old war dog, wounded in the Argonne:

"Whenever he hears war songs on the radio he cries, and big tears roll down his cheeks. Goldberg stands at attention when the 'Star Spangled Banner' is played."

The animal was with Battery B, 122d Artillery, in St. Mihiel and the Argonne. He was wounded and gassed, several "buddies" risking their lives to drag him in. The Government gave Goldberg an honorable discharge.

Goldberg now spends most of his time dozing close to a stove.

THE ILLUSION OF WAR

Eccles. 9:18. "Wisdom is better than weapons of war."

War
I abhor
And yet how sweet
The sound along the marching street
Of drum and fife, and I forget
Wet eyes of widows, and forget
Broken old mothers, and the whole
Dark butchery without a soul.
Without a soul—save this bright drink
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder, yonder goes the fife,
And what care I for human life!
The tears fill my astonished eyes
And my full heart is like to break,
And yet 'tis all infamy like this;
A dream those little drummers make.
O it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they loathe.
Art, thou hast many infamies,
But not an infamy like this;
O snap the fife and still the drum,
And show the monster as she is.

— Richard Le Gallienne.

A POET'S "FAMELESSLY HEROIC" FATHER

Exodus 20:12. "Honor thy father."

When the bi-centennial of the birth of John Wesley was celebrated by Wesleyan University, during commencement week in 1903, a poem was read by Richard Watson Gilder. Wesleyan University was "his father's college and would have been his own, too, had not the Civil War and his father's death deprived him of a college course." Dr. William V. Kelley, then editor of The Methodist Review, who presided, related the circumstances thus:

Before the exercises began, Gilder said to the chairman of the evening, "If I break down please take my manuscript and finish the reading for me;" to which the uncomprehending chairman blindly responded, "There will be no need of that, I am sure," and thereafter sat wondering what the poet's request could have meant. After more than sixty lines in praise of Wesley, Gilder came, in the reading of his poem, to a remembrance of his own father, who was chaplain of the Fortieth New York Regiment and who died of smallpox at Brandy Station, Virginia, in 1864, while ministering to the spiritual and physical needs of his soldiers, suffering with that loathsome disease in the regimental hospital. Gilder's tribute to Wesley closed with this prayer:

"Send us again, O Spirit of all truth!
High messengers of dauntless faith and power
Like him whose memory this day we praise.
We cherish and we praise with burning hearts.
Let kindly, as before, from his bright torch,
Myriads of messengers aflame with Thee
To darkest places bearing light divine!
As did one soul, whom here I fain would sing,
Since here in youth his gentle spirit took
New fire from Wesley's glow."

And then came this filial tribute:

"How oft have I,
A little child, harkened my father's voice
Preaching the Word in country homes remote,
Or wayside schools, where only two or three
Were gathered. Lo, again that voice I hear,
Like Wesley's, raised in those sweet fervent hymns
Made sacred by how many saints of God
Who breathed their souls out on the well-loved tones.
Again I see those eager, circling faces;
I hear once more the solemn-urging words
That tell the things of God in simple phrase;
Again the deep-voiced, reverent prayer ascends,
Bringing to the still summer afternoon
A sense of the eternal. As he preached
He lived; unselfish, famelessly heroic.
For even in mid-career, with life still full,
His was the glorious privilege and choice
Deliberately to give that life away
For country and for comrades; for he knew
No rule but duty, no reward but Christ."

When the poet in his reading reached this tender reference to his father his voice grew tremulous, almost inaudible, except to those in the front seats. Emotion came near choking his utterance entirely; the now comprehending chairman leaned forward on the edge of his seat, ready to obey Gilder's request; but in a few moments the reader controlled the inward tumult, recovered his force of utterance, and proceeded with distinctness. "Then and there we felt once more the sensitiveness, the surging affectionateness of Gilder's soul, deep and tidal like the sea."

THE NATION'S MOST PRECIOUS POSSESSION

Ezek. 13:23. "Therefore ye shall see no more vanity."

Said Prime Minister Macdonald, in replying to an address of welcome by the mayor of New York City:

"We must be inspired by a new faith. Through this gateway of New York have passed millions seeking new worlds, peace and comfort. Your skyscrapers may soar high, your wealth and prosperity attain the heights, but your most precious possession, by far your most valuable, is your soul."

FATHER EVERYTHING TO HIS SON

Prov. 4:3. "For I was my father's son."

My father died when I was but a lad, but I will never forget when I stood by his coffin and realized that my father was gone; but in his life of integrity and love I knew what fatherhood was. I could not weep though I wanted to, but he was a father and I was his son and he was everything to me.

Sometimes I think when we emphasize Mothers' Day with all the blessings of it, we should not forget Fathers' Day. "I will be to you a father and ye shall be to me a son. "Our God and our Father is ever living.—*Dr. John Timothy Stone in "The American Pulpit.*

DEFEATED, BUT UNDISCOURAGED

Psa. 37:37. "And behold the upright."

Just before the November election in 1929 the New York Sun recalled an incident in the life of a man who has for many years been a commanding figure in our national life. The story began thus: "Fifty years ago today Elihu Root was nominated for justice of the court of common pleas at the Republican convention of New York county. His name was presented by Charles S. Spencer, who described him as 'one of the foremost young men of the city and state,' and said that his nomination would meet with the approval of the people. The other nominees for this court were Frederick Smyth, Tammany, and Miles Beach, anti-Tammany Democrat. At the election—it was the year when Alonzo B. Cornell beat Lucius Robinson and John Kelly for Governor—Beach polled 52,146 votes; Root, 49,059; Smyth, 48,266."

The writer went on to state that this was the only time when Mr. Root submitted his fortunes to the vote of the people, and affirmed that the event was recalled simply for the purpose of encouraging bright young men who might be defeated for some office on election day. Then he added: "Judge Beach is forgotten; Smyth is remembered as the stern recorder; but the Hon. Elihu, far from being cast down by the disaster of 1879, has been going strong ever since that election."

Perhaps it is well that the newspaper recalled an incident with which few now living are acquainted. It shows the attitude of a man who, triumphant in

defeat, remained undiscouraged, and continued to "march breast forward." The courage of a superbly manly spirit is herein indicated. The fact is again confirmed that man is superior to circumstances; and that character, integrity and will-power bring their own reward.

LIMITLESS LOVE

Isa. 9:3. "Thou hast increased their joy" (R.V.).

"He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

"When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

"His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth again."

—*Annie Johnson Flint.*

WHY NO THANKSGIVING

Isa. 9:3. "Thou . . . thee."

His home gave him shelter
And rest for his weariness,
Folk to love, and great books to read;
Gave laughter and cheer
To chase away his care
When sadness came,
And a place to say—
And what is more, to feel—
"Well! This is mine!"
But he never gave thanks for it
To anyone.
There was no one to whom he could
Give thanks for it
Except God—
And he was not on speaking terms
With God.

—*Dr. Wallace H. Finch in "The Thanks That Never Reached God."*

PROVIDENTIAL INDULGENCE

Isa. 9:3. "Thou hast richly given them gladness and an ample joy" (Moffatt).

Gratitude for earthly blessings found expression in many of the letters of John Foster. In his last letter to his mother, which is given by Jane T. Stoddard in "Private Prayer in Christian Story," he wrote:

"What a life of providential indulgence mine has been! A life of health, a life of much favor from fellow-mortals, of never-failing temporal supplies, of innumerable intellectual and religious means and advantages, and nearly nine years of it passed in a happy domestic connection. I do not forget any day to be grateful to heaven for this last circumstance. . . . From all the merciful care of Providence during the past, I have very good cause to commit my way to the Lord for all the time that may yet be to come. In advancing into the darkness of futurity, I will humbly and gratefully trust that the Guardian and Guide of my life hitherto will 'never leave me nor forsake me.' And, the while, I hope to be found more faithful and diligent in his service."

The Homiletic Year --- November

THE REV. J. R. T. LATHROP, D.D.

Citizenship

Armistice Day

Thanksgiving

Father and Son

I. CITIZENSHIP

The Government of these United States, which protects the individual right and at the same time conserves the State and Federal Government is an intricate social compact of the highest degree. Citizenship is complex. The inalienable right to Life, Liberty and Happiness so long as the individual observes the law and does not interfere with the rights of others, is held firm by the Government. Property rights are preserved. Such a social order has come to us down the centuries at the greatest sacrifice of life and money.

While Government is always menaced by what is called "invisible government," we are now harassed by three groups, all of which are more formidable than ever hitherto.

a. Those who take the Law into their own hands and over-run all rights. The gangster, the bootlegger — the criminal classes.

b. Those who would overthrow all Government — the anarchist, and bolshevist.

c. Those who choose the Law they will obey.

The first class menace life and property. The second are revolutionary, and, while they seek to overthrow present Government they hold as Utopian the worst form of despotic social conditions, as is illustrated in Russia. The third Class is composed of multitudes of respectable citizens who assume the right to disobey the Law they do not like, and to respect only the Law they do like. Mr. Coolidge often said such state of mind would destroy social order. The character of many of this class and their social standing, coupled with their present attitude, has occasioned deep concern. They must be classed as citizens who seek to subvert the Constitution. From the very first in this country there has been such a class but the eighteenth amendment has become the object of their organized attack. However, the Banker or Industrialist who chooses to disobey the amendment because he does not like it has no reason to complain if his bank or offices are entered at night by another kind of citizen who chooses to disobey the law *he* does not like. This most surely is a condition where we will hang separately if we do not hang together. Citizenship cannot be dissevered from loyalty to Government. Ours is

a federated unit, with all respect to state rights and the individual, and in that we must either stand or fall. Personal liberty, so-called, must be submerged for the good of the whole — and we are bound by the majority which makes our laws and the courts which enforce them. Mr. Wickersham, chairman of Commission on Law Observation and Enforcement, before the American Bar Association, August 20th, said: "There can be no individual right to select what laws one will or will not obey."

Citizenship then means loyalty to Government and the determination honorably to maintain the constitution until it is changed by legal processes. Thus citizenship involves sacred relations which are inviolate. This, however, does not mean that the citizen should not, in a proper manner, express his displeasure to any law, for that is also his right. He can, and if he has deep conviction should, without criticism from his fellows, be permitted to work for its overthrow or change. So long as "he appeals to the same authority that enacted the law." Citizenship means liberty of action and expression under limitations. Nor can we deny the right of petition. These are matters which, when the public mind is heated, are frequently overlooked. All the progress civilized government has made has been beset by many forces. But — we think and let think. Write and let write. Speak and let speak.

a. Standards

The youth of the land must be taught citizenship. Moral standards are not hereditary, and these have to do with conduct and relationships. The home, the school and the church in the support of the state must teach these standards. The parent, the teacher and the minister constitute the trinity of instructors. As ministers we cannot be silent upon the matter of good citizenship. Not only as to our youth but as to the immigrants. We have much to learn yet along this line. I have dwelt upon this because my relations to ministers of all denominations, and with some of the Roman and foreign churches, and the judges of the courts have impressed me that we have a most decided obligation to the multitudes who are not of our

religious persuasion. Abraham Lincoln, during the Civil War, thanked God for *all* the churches.

b. *Christian Citizenship*

Theodore Roosevelt gave great attention to citizenship. His book, "Fear God and Take Your Own Part," is worth the reading — and the first part of that title is the basis of all real Christian citizenship. He contended that the eighth and ninth commandments had a vital place in politics — that is all attempts either to enlarge the scope of Government or to enforce the laws, and that they must, if we get far in our experiment, be kept by those who are in the conspicuous places of responsibility.

Character is revealed in citizenship, work, learning, sports, and leisure. And what at last is character but "Goodworks," expressed in deeds, as they relate themselves to the commonweal? And if we are to make progress to a more perfect social order it is essential that we recall frequently the words of Christ, when we inquire into the integrity of our officials who so frequently ask for our suffrage:

"By their Fruits ye shall know Them."

The function of the Good Citizen is to create public opinion favorable to law observance and enforcement, but his *power* is in the judicious exercise of suffrage at the ballot box. Citizenship now is given to both sexes, and to refuse to vote, either at the primaries or the election is a dereliction of a sacred trust. He who does so has no ground of complaint if officials are placed in power who wink at law violation. The non-voting constituency in our American citizenry is a distinct menace. A good citizen votes his convictions, and works for public integrity in all administrative matters. As a public teacher the minister should not by fear or favor fail in his insistence that suffrage is as sacred as prayer. He need not become a partisan, nor a mere moralizer. His very position calls for a dynamic emphasis upon the spiritual forces that make for community righteousness. The preacher who stands forth sincerely and consistently for the Reign of Christ, and considerately works and prays for the Kingdom to Come in every department of our commonwealth, as did Dr. Parkhurst for so many years in New York city, will be accepted as a man of God and a servant of the people.

"This is not simply the responsibility of the courts. It is fundamentally the responsibility of the people, the ultimate repository of political power who may make and unmake institutions and finally determine what sort of government they will have. We are constantly reminded that the stream of political life will not rise higher than its source, and that the security of the nation must ultimately be found in the sense of individual civic responsibility, in that political virtue which begins at home."—*Chief Justice Charles E. Hughes.*

II. ARMISTICE DAY

We are attempting to create a world-mind in the outlawry of war and the advantages of peace. The great war was, in its scope, international.

Fearful as were the casualties (30,000,000 killed or injured; 6,000 ships sunk); more than 550,000,000 of people involved; total money cost not less than \$150,000,000,000 — the human mind staggered under such gigantic figures — the race itself was jeopardized. Yet to have mobilized such stupendous numbers, and carried on strife so gigantic, and to have finally assembled the allied armies under *one* controlling mind, is a revelation of human power and ingenuity unsurpassed and almost unbelievable. President Wilson said, "the world is on fire." We were not consumed. Now, after eleven years, if it shall come to pass that this war shall end war, the sacrifice shall not have been in vain. This is a new zone of activity.

Take note of the successive attempts to create a world-mind. Conferences and international organizations, such as the Lacarno Conference, the League of Nations, the gatherings at the Hague, the Briand-Kellogg pact, the World Court, the Limitations of Navies Treaty are formidable and so far reassuring.

Moreover, the growing creations and compilations known as International Law, International Banking Centre, World-Wide Commerce, the Wireless, such informal conferences as that on the Rapidan between Premier Macdonald and President Hoover, the International Christian Social Institute at Geneva, of which the Rev. Adolf Keller is general secretary; the International Labor Office, at Geneva, the metropolitan newspapers and magazines such as "The Review of the Churches," great university centers, international preachers. See "American Journal of International Law," April, 1930 (Quarterly), p. 161; 445.

50,000 books have been written upon war and among the histories, that by the Literary Digest is the best as to data and happenings. We are indebted to such men as Edward Price Bell, journalist and diplomatic correspondent, whose achievements have recently been recognized. Mr. Bell says of the London or Limitation of Navies Treaty:

1. It is the first treaty in history reducing and limiting all kind of fighting craft.
2. It is a thoroughly non-partisan treaty.
3. It is a product of the heads of states rather than the diplomatic representatives of states.
4. It is pre-eminently a peoples' treaty.

The international saving effected by the treaty, \$2,500,000,000; for eight years not a battleship built in the world and for another six years no battleship to be laid down by any nation — fourteen years without a new battleship!

The world is rapidly becoming an economic unity. Child labor is no longer merely a national problem, nor is the employment of women, wages, standards of living, protection of human life.

In this movement the Church has been a pioneer. The Missionary has long been a powerful agent because of the high purpose which has characterized his endeavors. The Church has gone out as a non-partisan ambassador of a spiritual order. To that end schools, orphanages, hospitals, churches have been built — for human welfare and spiritual

knowledge. The Bible has been translated into more than 400 languages, literature has been fostered. A list of the leading missionaries would match the greatest men in any field. Consequently good-will has spread, and youths from all lands have come westward for learning.

Notice the two religious gatherings of this summer which mark advance in interdenominational and international understanding:

1. The Lambeth Conference (Anglican Episcopal) which held its sessions under the presidency of the Archbishop of Canterbury at Lambeth palace. It is the seventh Lambeth Conference in 63 years, the first having been held in 1867. Nearly 400 delegates in attendance;

2. The gathering of 600 American Congregationalists at Bournemouth, England, with thousands of their faith from all other nations. In each of these vast bodies world-meetings are held every ten years. They will deal with the international outlook, and will voice their convictions upon the biological and economic necessity of world-peace. In addition a World Conference for International Peace Through Religion will take place in Washington, D. C., November, 1932, composed of 300 delegates from the principal religious faiths of the world.

We cannot minimize the place of the Church of Jesus Christ in the final solution of world Peace. The church is by all odds the strongest ally of peace. Church leaders know the people of the nations.

Science, of course, is powerful and both the mechanical and chemical sciences make for peace, because they deal with forces so destructive that whole cities could be wiped out almost instantly. From a scientific standpoint we must face race-destruction or the destruction of war. The perpetuation of the human race means the destruction of war. In future wars not anything would be left to rejuvenate. Without doubt we are headed toward a warless world.

Commerce is thoroughly selfish and war means that buying power is greatly reduced and the next great war will mobilize the wealth of the world as well as the manpower. The business nerve of the nations has already sensed that. This is a new attitude to war.

In the midst of all this aggregation of forces that do and undo, stands the church. It never had so delicate and extraordinary a place in human affairs. It must have one voice, one mind, one determination, one program, one attitude; and in some fashion that will count for God and peace, *one Will to Execute*. That is what will be expected of the church and demanded of it. Will the church fail?

III. THANKSGIVING

The earliest harvest *thanksgiving* in America was kept by the Pilgrim Fathers at Plymouth, in 1621. Congress recommended days of Thanksgiving annually during the revolution and in 1784 for the return of peace, as did President Madison in 1815.

Washington appointed such a day in 1789 after the adoption of the Constitution and in

1795 for "the general benefits and welfare of the nation." Since 1863 the presidents have continued to issue proclamations.

Worship and Thanksgiving sweeten the Cup of Blessing. Life is made by what one *thinks* of it and what one *does* with it. One's philosophy is his theory of life. "As a man thinketh in his heart so is he." The nation that forgets God in the midst of plenty starts on a toboggan to disintegration. The Russian people will never rise through atheism, because materialities, ever so abundant, cannot make life. Life is too fine a texture to withstand the license and customs engendered by casting God out of affairs. "Let us break His bands asunder and cast away His cords from us," said the kings. "He that sitteth in the heavens shall laugh — He shall hold them in derision." The second psalm has never been rescinded. For the reason man is made for God and forever "Blessed is the nation whose God is the Lord." This fact is recorded because it is true in the run of nations, and not because it is in the Bible. In America we have reason over and again to remind ourselves "That He hath not dealt so with any nation." — Psa. 147-20.

Five Reasons for Thanksgiving

1. *That Spiritual Ideas are Still at the Front.* If anyone doubts this let him studiously examine any metropolitan daily and discover how much space is given to moralizing, to chiding the people, to warning them of dangers ahead. Babson repeatedly does this as does Henry Ford, Edison, and our outstanding lawyers and historians.

The whole inner life of a people is the determining condition; and from the deepest seats of thought and desire arise our impulses, determinations and ideals. Gratitude to the God of Providence strikes back into the consciousness of our utter dependence, our unworthiness, our barrenness, our need of great, moving moralities; our constant need of Divine help — all that and more, signifies that there is far more in Thanksgiving than gratitude. Still our ideals hold firm in Divine goodness.

2. *The Growth of the Brotherhood Spirit.* I write this during the period of drought. The federal government is beginning to turn wheels on behalf of all those who are suffering. We are a government of mercy. There is no north, nor south; no east nor west. We are *one* people. When any section suffers we all suffer. A keen sense of brotherhood stimulates us to many acts of compassion. The strong must help the weak, and to a marvelous degree we are doing it.

3. *The Welding Together of the Nations.* The world is now a neighborhood. Not all is clean and beautiful, sweet and peaceful, with no occasion for concern, but most neighborhoods, ordinarily seen, have not reached that status. But great strides have been made. The nations of the earth are tied together by commerce, the press, the radio, and by something far deeper and richer, *human sympathy*. The Church more than all else is responsible for this, the Church has gone before all

other forces. It is a matter of thanksgiving that we are as a nation at peace with all nations.

4. *The Growing Unity of the Denominations.* What a change in these last fifty years! Who can meditate upon it without thanksgiving? Think of the Federated Churches of Christ in America, the great city federations such as Detroit and the Federation of the Churches in Ohio, the most outstanding example of progressive and unified action in the nation. "The Church's one Foundation is Jesus Christ our Lord." "All one army we." We are no longer firing at each other, and criss-crossing—thanks to a larger realization of the Christ of the One Kingdom.

5. *That We are Alive This Vital Day.* To have part in God's onward march. Never were the eternal values more manifest. These outreach all material blessing. The latter provide the physical. With them we get the more enduring values that make the nation and redeem the people.

"All things come of Thee, O Lord, and of Thine own do we give unto Thee."

Thanks, Then for What?

National prosperity—religious advance—a united people—interest in the nations—that there is more light than shadow—more peace than war. For the refining loves and friendships.

It is said that people commonly wish for the following.

Fame	Beauty
Service	Physical Fitness
Wealth (material)	Popularity.
Wisdom	Likability

IV. FATHER AND SON

November, the Home and Church month. School days are on in earnest, and scores of sons and daughters are away at college and university. Home ties seem at a tension and a calm sense of the sanctities of these relationships steal over the parents. Love ceases to be a sentimental lure and takes upon itself a painful, even though it has a joyful reality. Soon the whole family will be scattered, no one knows whither, for time is always on the wing. Those of us whose memories reach over the years, long for the sound of voices no more heard, and for the faces no longer seen. The home seems bankrupt when the children are gone. A letter has just reached me from a loved friend and young father which recalls days of yore:

"Our family had a very pleasant vacation. The children seemed delighted in mauling me around in swimming and games and hikes. They do not see very much of their daddy when he is on the job."

That last sentence is truly pathetic and spells out an almost universal loss to the home-life. This is an industrial age raised to white heat. Everyone is consumed with the fever of business. A mother writes me: "My son has been promoted again by his company and now goes to New York to greatly increased responsibilities. I shudder when I think of him being in New York."

But it is not New York alone, nor any great city. Everywhere the gong sounds and it is business and more business. There is little time

for the children. It is a very usual thing to be notified that families with children are not wanted in the apartments. In factory sections children seldom see their fathers—they leave early and come home late and are forced to live under conditions ruinous to home life. In homes of affluence, society eats too often into the home-joys and disrupts the peace and contentment of the domestic circle. Home is submerged. In the first book of Samuel 10:20-22 is a deeply significant statement regarding Saul.

"The family of Matri was taken and Saul the son of Kish was taken, and when they sought him he could not be found. . . . And the Lord answered, Behold he hath hid himself among the stuff."

This is the condition of many a father. He is hidden under the debris of business. What is the remedy for all this? We must all learn how to adjust ourselves to this heaped up and running over condition in our industrial world. The Church can become a mighty influence, as formerly in the home-life, by communityizing her knowledge and sympathies. Happy is that pastor who knows the families of his parish.

Many churches see to it that the home shall have large attention in their social programs. We are social creatures and hunger for fellowship and contact. Never has there been larger interest of the proper sort on the part of leading men and women than now, in matters that effect the home and community life. Men of the professions, and expert artisans and artists and leading farmers gladly give of their time to a constructive program for the young.

Father and Son banquets have become popular and local talent is better than talent imported. The high-school orchestra is always available. The program should be thoroughly human, and only those who love and understand youth should be the speakers. Good fellowship, good cheer, sound philosophy, expectant and courteous guests (the son's) and comradeship of men with boys. The hour is auspicious for the lifting up of the ideals which charm youth. For the deepening of moral convictions, for the re-emphasis of youth in all future progress. The three fundamental institutions of our civilization—the Home, the School, the Church—are fundamental. Such an hour furnishes an opportunity for a wise and needed word to the fathers, and some men who are for the time being, big brothers to the boys by their side. This Big Brother movement deserves special attention. Said a mother, to me, of her son, an adolescent lad of promise—"You know my husband died suddenly and I realize that my boy should have the masculine touch now and then of some man who would take a real interest in him and his future—would you occasionally have conversations with him?" A wise and human mother. Thousands of boys need a big human brother. Some man who the year around will take an interest in him.

Cora Harris, in the Saturday Evening Post on "Last Leaves," writes: "In my dictionary (an old one) there are 36 definitions of the word love, and its adoring adjectives, verbs and adverbs all founded upon the noun, with this legend attached:

An affection of the heart, excited by that which delights or commands admiration, pre-eminent kindness, or devotion to another, followed by this:

"Let mutual joys and mutual trust combine,
And love born of confidence be thine."

Sermon Texts and Their Treatment

THE REV. J. R. T. LATHROP, D.D.

SERMON PLAN

Theme: "Christian Citizenship." Ecclesiastes 12-13. Matt. 22-21.

CHRISTIAN CITIZENSHIP

1. Not Citizenship, but *Christian* Citizenship.
 - a. More important than armies or navies.
 - b. More enduring than marble.
 - c. It has the Strength of Ten.
2. Its Foundation — the Commandments — the Sermon on the Mount.

Theodore Roosevelt said the eighth and ninth commandments should control in politics. Yes. In Christian Citizenship the *Ten* Commandments must control. Or the two that Christ gave. (Luke 10-27.)

A commandment keeping nation cannot be overthrown. Such a nation never has been overthrown. Gladstone said the Word of God was as the Rock of Gibraltar. (Deut. Chap. 4 — 1:40.) England, Holland, Switzerland, are fine examples.

The Divine Ultimatum — "The Whole Duty of Man" — "*Fear God and Keep His Commandments.*" Roosevelt said, "Fear God and take your own part." Here is something better. The very simplicity of it — like Naaman at Jordan — it seems too easy. (2 Kings 5 — 1:14.)

But what in all the world is so hard to do? *Fear* (Reverence) God — everywhere, all the time, in everything, in every way? Nor be ashamed, nor hesitate. "Show me," says the soldier. "Show me," says the philosopher. "Show me," says the industrialist. Well, that is just what the preacher and the Church are here for. History is God's witness.

The wise man who wrote Ecclesiastes discussed every phase of life, every philosophy. In the light of that read the texts — What a Word:

"The *Conclusion* of the Whole Matter." Notice that word of exhortation: "*Let us HEAR.*"

And — Rendering unto Caesar — taxes, loyalty, respect — these are his.

And — rendering unto God — worship, obedience, service — these are His.

Christian Citizenship —

Supports the State.

Worships God.

Keeps the Commandments.

To have the youth of any community to feel a keen sense of gratitude and admiration for the church, and to realize that it is a power for fellowship and good-will is a real asset to the cause of righteousness.

NOV. 9 — ARMISTICE SUNDAY. TWELVE YEARS AFTER

"*Overcoming Might.*" St. Matt. 26:51-52.

I have selected Matthews rendering of this incident as he says Christ used the words to Peter: "Put up thy sword for those who take the sword shall perish by the sword." Words akin to those in Zech 4:— "Not by might, nor by power, but by my Spirit, saith the Lord."

Look first at *The Great Idea.*

- a. The Unresisting Christ. (Ghandi also in India.)
- b. The mad, murderous mob. (Christ jeopardized.)
- c. The sword of a zealot. (Fiery passion.)
- d. Christ stepped out upon a great idea. (The meek shall inherit the earth.)

The Command: "Put up thy Sword."

The sword, a symbol of war. Christ stood out against "Mars" the war-god. His reign must cease.

His Method:

Change the hearts of men. Passion, hate, the impulse to fight with the sword — Did not the mob that came against Christ reveal that old, traditional, man-made method?

The Reason He Assigned:

They that take the Sword shall perish by the sword. Brute force has been tried. It has failed. Mars stands outlawed. The nations of the world just now are trying to "Put up the Sword."

Here is ground-work for Armistice Day Sunday.

Christ the King of Heaven vs. Kings of the Earth.

The Second Psalm, Messianic, dramatic. *Christ comes in!* (a) Jehovah's son — v. 7. Gift of the Nations — v. 8. Pre-eminence — v. 12.

Our Duty:

To stand with Christ. Help the will to peace. Create a world-mind of economic, righteous brotherhood. Peter must be a symbol of the Church. The Church must confront the pagan-world-method. It is doing it. What a word of command it has to the kings and the nations: Put Up Thy Sword.

The reign of Jesus Christ will be *Universal*. "The uttermost parts of the earth."

It will be the *Golden Age of Man*.— Righteous, joy, peace.

It will be *Beneficent*. "Mercy and judgment are the habitation of His throne."

It will be *Eternal*. Heb. 1:8-12. "Thy throne, O God, is forever and ever."

Plainly the call of the Christian Church is to combat military psychology with a world-wide appeal to *The Will to Peace*.

THE MATTERHORN OF EVIL. Psalm 73:17, 24, 25.

The ancient philosophers and religionists had no solution for the problem of evil. Hammurabi, a Babylonian king who rules some 2000 B.C., had no solution. This king was likely contemporary with Abraham, and was profound in his understanding of moral principles as they related to the state. The Stoics had no solution — their's was a philosophy of "Grin and bear it" — cultural insensibility to pain. The Epicurians had no key to the problem — their's was a sensuous intoxication — pleasurable dissipation — to accept evil as a supreme joke and laugh it away. Thus the wisest in the world have wrestled with this Matterhorn — this seemingly insurmountable obstruction. As an ancient document on this the Book of Job is the profoundest. No one problem is more present with us today than this age-old dilemma: How can God be God and Evil be at all?

The 73rd Psalm is a search-light on this Matterhorn.

1. Whatever the Problem.

God is Good and Has Taken Sides with Purity. v. 1.

He is essentially Holy. Purity is at the top of things! This is the distinguishing feature of the Doctrine of God in the Old Testament. It was new to the world. All the pagan gods were corrupt. This Jehovah stood *with* and *for* those of a Clean Heart — v. 1.

Here was the first real worth-while note of Moral Stability in the Universe.

2. The Over-Whelming Temptation of the Sensuous World — the World of Evil.

The Psalmist had no power within himself to meet this awful flood-tide of Evil. Why War? Why this struggle with dominant and regnant Evil, always within the Soul? Why affliction? Job the best of Men on the ash-heap and the wicked fat, flourishing; and, filled with pride and scorn, mocking him.

If things are as they seem then indeed are we defeated. Under the spell of this kind of thinking the Psalmist began to slip. He could not make the ascent. Life was too steep, too jagged, there was no foot-hold, and no one to hold him. Despair was ahead, while the wicked flourished, and were not in trouble as other men. Doubt swept his Soul. Atheism knocked at the door. Has God knowledge? Does He know? Does He care after all? Has he taken sides with the Good? Is He Evil as well as Good? A mental fog settled down upon him — he found himself without vision and with no answer. The Matterhorn was too high to scale. He cries — it is of no use, "I have cleansed my heart in vain." This is despair. This is natural religion, yea, fatalism.

The moral force of this will be lost unless we remember that here the Psalmist is in grips with Himself. Is all this there to this whole matter? No place in religious discussion is it more apparent that Man must have help extraneous to and beyond himself — transcendent help — a Divine Revelation.

3. The Answer — It is in the House of God.

Overcome with poignant mental pain he goes into the Temple. — v. 17. There he finds:

- a. Illumination.
- b. Understanding.
- c. He discovers his bearings.

It was Victor Hugo who said: "Success is a very hideous thing and its resemblance to merit deceives men." Things are *not* always what they seem. Wickedness does often strut in gorgeous robes but Happiness never keeps it company. Peace does not build itself into palaces of iniquity. It is not true that Evil does not make trouble for its devotees. They are in trouble worse than other men. Their eyes stand out with fatness because they are full of corruption. They do *not* have more than heart can wish — for the heart longs for purity, goodness, repose in God. In God's House this Vision came.

"Then understood I their end." Mark that well! It is a powerful and most awful revelation. — v. 17-20.

4. The Revelation proved to be a Soul Vision, similar to what Isaiah saw in the Temple. (Isa. 6.)

a. The Psalmist sees God! He is very near.

He *does* care. — v. 23.

b. He sees *immortality*. Heaven dawns. — v. 24.

c. He sees *enswathing love*. — v. 25.

d. He sees that *God abides forever*. — v. 26.

FILIAL RELATIONSHIPS — FATHER AND SON

Whatever may be the fears and the hopes of the prophets of our day the future lies in immortal youth. Youth intellectually, ethically, spiritually prepared. That preparation must be fostered at the home-circle. The mother's part will be very great, but the father who lives in the masculine atmosphere and daily grapples with industrial, social and governmental affairs has his own vigorous contribution to the future life-work and attitudes and ideals of his family. In that circle is the son. To him the father owes council, time, wisdom, a high ethical example, clean living, companionship — and this cannot be limited to a day nor to a year. To the unborn both parents owe an incalculable obligation. I shall not discuss birth-control — but pre-natal conditions, hereditary forces cannot be ruthlessly dealt with. Nature has a way of swinging back with dreadful and heartless force.

The pulpit is rising to an effective vision when it sounds both alarm and hope and in a stalwart fashion takes hold of the fire-side end of life. I would suggest that previous to the father and son banquet a sermon should be preached upon:

Some Great Fathers and Sons

Moses, it would seem was a far greater Son than he was a Father. To have produced a Son such as Moses is the greatest of honors. Ex. 2.

Joseph was the Son of a great Father, Jacob. — Gen. 30:22-25.

David, the Son of a Shepherd was blessed in the sturdiness of a worthy Father. — 1 Sam. 16:11-13.

Daniel is among the heroes of Youth. His early training proved his greatest treasure. — Dan., chap. 1 and 2.

John, the Baptizer, had as his Father Zacharias, the Priest, and Elizabeth his Mother, of the Daughters of Aaron. Christ said of him none greater was ever born. — Luke 1:5.

The *Children of the Bethlehem Home*. — See Hastings Dictionary on Christ.

Paul surely had a wonderful Father and Mother though not anything is known of them.

One of the most thrilling parables is that of the *Elder* and the *Prodigal Son*. — Luke 15:11-32.

This parable reveals a father that seemingly was more concerned about his material prosperity than the proper training of his sons.

1. Both sons show downright self-centeredness. Neither saw beyond himself.

2. It would seem that the supreme rule was

work and then more work. Play had little or no part. It was money, and then more money.

3. The religion of the home (if there were any) was mechanical and likely negative—"Thou shalt not."

4. Rigid obedience was the fireside law—tempered with little mercy. (If the home was Jewish, then punctilious observance of ceremonial law dominated the house, devoid of joy.)

5. On the other hand likely, the father, though severe, as often happens, was at times over-indulgent. He gave to the younger son his living and allowed him to depart. And discovering liberty was his, the son was too weak to cope with its strength. While the elder son had shown to him no social life or joyous hours.

No son was ever given him to make merry with his friends. The father forgot that youth longs for companionship, must be shown what liberty means without license. Home must at times be a place for merriment. The soul of youth cannot live on money, stocks or bonds, nor land. Here is the problem at this very hour with the homes of affluence.

In this picture drawn by the master-teacher are two sons, neither of which was worthy of life. Both were failures. And in their lives are easily traced the defects of their home training. Jesus meant that this picture should stand as a symbol of warning to all Home-makers. Whatever had been the ethical training and the younger son reveals that he had remembered such ("I will arise and go to my Father and I will say unto him, Father I have sinned," etc.) nevertheless it is the old story of the devitalizing power of catechetical or ethical training unless vitalized; unless the teacher and the taught both catch the flame of the love of truth for truth's sake.

I confess that here, whatever may be the larger historic interpretations of the parable, into which I have not entered, because of the profound importance of seeing the application of this home philosophy of Jesus—the more abundant life—is the one vital and supreme need of the father as well as of the son.

Of course the world of great fathers and of great sons in this modern day lies close at hand from which illustrations abundant can be drawn.

THE CRESCENDO OF THE SOUL. Psalm 103:1-6.

That Scotch sage, Thomas Carlyle, in one of his profound moments write: "A man should put himself at zero and then reckon every degree ascending from that point as an occasion for thanks." This is keeping with the truth that

Think and Thank are Relatives

I have read somewhere that in their root origin they are so.

Thoughtfulness and Thankfulness live in the same house. They look out the same window, and hold sweet converse with Gratitude. "Enter Into His Courts with Praise"—that is the way to

go to church. He who wrote the Psalm 103 was in the crescendo mood. He would bless the Lord—not ask for a blessing. He would forget not His benefits.

I. Seven Wonderful Reasons

1. He forgives all Iniquities. v. 3. Our Merciful Judge.

2. Healeth all Diseases. v. 3. Our Physician.

3. Redeemeth from Destruction. v. 4. Our Saviour.

4. Crowneeth thee (a) with Loving Kindness, (b) Tender Mercies. v. 4. Our King.

5. Satisfieth with Good Things. v. 5. Our Father.

6. Renews our Youth. v. 5. Our Life-Giver.

7. Executeth Righteousness and Judgment. v. 6. Our Defender.

This catalogue of physical and spiritual benedictions should be memorized.

Hanging in the room of a loved friend was the motto:

"The Faith hath made thee Whole."

II. Thanksgiving. When?

a. In perilous times.—Dan. 6:10.

b. In friendship times.—1 Sam. 19:4.

c. When looking backward as Joseph had reason to.—Gen. 41.

e. When great deliverance comes.—Mark 5:20.

f. In times of moral conquest.—Neh. 8:10.

"I thank God I was born a man and not a beast."—Plato.

"A thankful soul is pleased in the good he has done, not alone in what he has received."

"Thanksgiving is in learning to like what we have rather than what we want."

I heard a distinguished preacher say one Thanksgiving Day morning:

"I thank God I did not break my arm this morning. Fifty years ago today I fell and broke my arm."

Another nationally known speaker said in a lecture on "Sunshine:"

"I have lived long enough to thank God for the things that *I have missed.*"

SERMON HELPS

Citizenship

Ten points in Good Citizenship: Trustworthiness, Self-Control, Loyalty, Obedience, Sportsmanship, Self-reliance, Courtesy, Health, Team work, Dependability.

Father and Son

Twelve Points: Filial Comradeship, Fair-play, Honesty, Industry and Reward, Punctuality, Intelligence in Application, Thrift, Generosity, the lifting power of Good Habits, Companionships, Pride of Purpose, Ambition, Forecasting the College Days.

Books, Stamps, Coins

The lure of possessions from common sources fascinates youth. Indeed, Ambassador Dawes is at this time in southern Spain reconnoitering among paleological findings of primitive man; Visiting old Museums. Bishop Quayle for many years found himself the collector of old bibles and of precious gems.

Comes a story of deep fascinations just now:

"During early July, 1930, the U. S. Senate voted as the House had done in June, to spend \$1,500,000 of the public money for Volbehr Collection of Incunabula. Dr. Otto H. F. Volbehr, injured in a Turkish railroad accident, was advised to adopt a hobby and he choose collecting European books printed before 1500 A.D. Incunabula are books published in the infancy of printing (cradle books so-called). First and most famous

are the Gutenberg Bibles, printed in and after 1456 A.D. There are many Incunabula—the first cook book, first music book, first on surgery. Volbehr valued his collection at \$3,000,000 and cut the price in two, offering them to the U. S. Government for the Library of Congress for \$1,500,000."

Here, then, is a lure worthwhile. Any path so it leads to worthwhile matters that will endure and stand the test of high intelligence. It is, in fact, following the Vision Splendid. Whatever may be the substitute for idleness, or indifference, or inactivity; or among the nations the substitute for war—and there must be some great Moral Substitute for War—it can well be said that until, looming high and large, the Vision Splendid comes to youth or to nations, not anything of consequence will happen.

Trinity Tools

REV. CHARLES G. AURAND

Twentieth Sunday After Trinity. November Second.

Epistle. Ephesians 5:15-21.

Continuing the eschatological thought of the fourth and last Trinity cycle, the lection urges a caution as to the rightful use of our time which is to be so employed as to satisfy the obligations we sustain toward ourselves, our God, our Christian brethren. This is the third of the triplet found in the 5th chapter—love (vs. 1), light (vs. 8), *life*, that is, the habitual temper and deportment. Paul says, be not thoughtless (vs. 16), ignorant (vs. 17), profligate (vs. 18), but spiritual (vs. 18), thankful (vs. 20), amenable (vs. 21). How can these be dominated as "evil times?"—is there not spiritual ignorance (vss. 15-17), moral corruption (vs. 18), churchward indifference (vss. 19-20), social insubordination (vs. 21)? They can be countered if you "make the most of your opportunity" (Goodspeed) in spiritual self-culture (vs. 17), pure living (vs. 18), fervent devotion (vss. 19, 20), humble service (vs. 21). While watching the clock, be not remiss in: 1. The apprehension of the divine will; 2. The leading of the divine Spirit; 3. The means of divine grace; 4. The respect of divine institutions. "Be careful, then," to walk warily and wisely. "Buying up," what a smacking flavor to the commercially minded! Many are filled with spirits but not the Spirit. What would Paul say anent much of our modern Church and Sunday school hymnody? The ever present question must be, how do I improve my time?

Gospel. Matthew 22:1-14.

An exemplification of the Epistle. Who are the "fools," the "unwise?" The answer is found in this lesson. But it is more than a definition, it is a pronouncement of Judgment. Judgment upon those: 1. Who Reject the proffered grace of God (vss. 1-60); 2. Who Accept but who continue in their sins (vss. 11-14). The story is quickly told: an invitation is extended, the invited wilfully refuse; another opportunity is granted, the richness of divine provision is pointed out; the results were no different, many had

prior and secular interests (Chaps. I and II in Kirk's "The Spirit of Protestantism"), some were actually hostile (ancient and modern atheistic movements) then in time follows swift retribution while the socially non-descript who had claims of meritorious worth were given the blessing so flagrantly despised; but Judgment is not yet complete for it falls swiftly upon one who would enjoy the benefits provided but refuses to observe the requirements of proper spiritual dress (Job 29:14, Isa. 61:10, Jech. 3:4). Divine Judgment is just, unerring, seasonable, fearful; it comes upon those without and within the Church Visible. The lesson is a warning to Sinners and Saints. Who now is the "fool," and who is the "wise?" And remember a wedding signifies a union of two (God and man) for *life*. "Many are called but few chosen"—why, and what a forboding sound? This is a challenging lection for the unsaved, and also the saved, for many have not secured it and many have not kept it secure.

Twenty-first Sunday After Trinity. November Ninth.

Epistle. Ephesians 6:10-17.

"These are evil times" (5:15), and if we would "withstand in the evil day" we must observe all precautions and safeguard ourselves against imminent dangers. The Christian life is frequently characterized by the Apostle as a state of conflict, not comprised of one battle only but many, for it is at times intensified into a decisive engagement. "He who is not assailed is no Christian, either no longer or not yet." Consider the enemy, supernal and subtle (vss. 11, 12); consider the equipment, defensive and offensive (vss. 13-15); consider the aid, powerful and accessible (vs. 10). Observe that it must be the *whole* armor of God. First take your stand, and then stand your ground. A sermon for soldiers—be courageous, be armed, be steadfast.

Am I a soldier of the Cross,
A follower of the Lamb,
And shall I fear to own His cause
Or blush to speak His name?
— Watts.

Gospel. John 4:47-54.

Very obviously the lesson teaches that faith is an absolute essential for the Last Times. Only those who possess it in a vital and active form can expect to "stand" (Epistle) in the day of Judgment. There is a secondary suggestion of God answering the prayer of human need and supplying the physical demands of life, a beautiful thought indeed but one that does not find a place in this Pericope. We see that the nobleman's Faith was: 1. Weak in its beginning (vss. 46-49); 2. Strengthened by its testing (vss. 50-52); 3. Perfected through its testifying (vss. 53, 54). Faith leads to Christ, has its confidence in Christ, secures salvation through Christ. There is a faith based upon sense phenomena (vs. 48), and a faith based upon divine promise (vs. 50), and a faith based upon personal experience (vs. 53). If Faith be required for salvation it must be a Christ-centered faith, a progressive faith, an active faith.

My faith looks up to Thee,
Thou lamb of Calvary, etc.
— Palmer.

Twenty-second Sunday After Trinity. November Sixteenth.

Epistle. Phillippians 1:3-11.

The eschatological note is more appreciably echoed as we read this phrase, "the Day of the Lord!" Until that day we are: 1. To cooperate (Goodspeed) in the furtherance of the Gospel (vs. 5); 2. To surrender ourselves wholly unto Him until He has perfected His work in us (vs. 6); 3. To be partakers of the divine grace (vs. 7); 4. To excel in spiritual discernment (vss. 9, 10); 5. To be filled with the fruits of righteousness (vs. 11). Incidentally we have the Nature, Source, and Purpose of these "fruits." The Day of the Lord should cheer us, inspire us, sanctify us. Christian "fellowship" ought to: 1. Be a cause of thankfulness; 2. Promote genuine happiness; 3. Afford an opportunity of larger kingdom service; 5. Become a means of greater spiritual development; 6. Yield its fruit in righteousness. Coming to the end of the Church year we should be: 1. Thankful for our blessings (vss. 3, 4); 2. Determined to complete our self-development (vss. 6, 9, 10); 3. Zealous to produce finer fruits of righteousness (vs. 11). If Paul had lived today could he have thanked his God for every remembrance of us and for our cooperation?

Gospel. Matthew 18:23-35.

"The previous Gospel presents living faith as that which secures salvation; here we see that this faith must manifest itself in a life which exercises love and forgiveness." For those looking toward the End and expectant of forgiveness, a reminder is given of the forgiveness expected of them. Recall the 5th petition of the Lord's Prayer. "I forgave thee all that debt"—reckoning and remission; "shouldst not thou also have had compassion"—cruelty and ingratitude; "so likewise shall my Heavenly Father do unto you"—justice and judgment. Judgment without mercy—upon those who have shown no mercy (James 2:13, cf. Matt. 5:7). Though the offences be many, grievous, malicious—God has forgiven, fully, freely (except as conditioned upon repentance), readily; man *must* forgive, lovingly (in love for God), imitatively (of the Spirit of God), heartily. Forgiveness—who, why, how? Two Acts of a Familiar Tragedy—Act I, Saved (vss. 23-27); Act II, Damned (vss. 28-35). "I believe in the forgiveness of sins"—my sins, your sins.

Lord, teach me to be merciful,
A kindly life to live!
Beneath Thy Cross, oh, show me how
To love and to forgive! etc.
— P. Igen.

Last Sunday After Trinity, November Twenty-third.

Epistle. 1 Thessalonians 5:1-11.

The sunset has shot its last golden ray, night is advancing and our minds now advert to the *sunrise*. The preparative period of doctrine and practice is completed and presently awaits its consummation in the appearing of the Lord and the endless life of the eternal Golden Age. While much controversy has stormed about the Parousia and has given it a measure of disrepute, it is a truth that may well be emphasized in a sound and balanced fashion. The Second Coming—how, why, when(?), what(!). Looking forward to that Day there is Warning (vs. 1-3), Exhortation (vss. 4-8), Comfort (vss. 9:11). The "thief" of time will lull some into a fancied security, indifference and forgetfulness, contempt; others will be incited to vigilance, preparedness, composure (without "anxious calculation or impatient expectancy"). Facing the End life is most securely and happily founded on faith, love, hope (vs. 8). The Day of the Lord Cometh: 1. The time is uncertain; 2. The event is unexpected and unavoidable; 3. It is fraught with terrible consequences for the wicked; therefore: 1. be ready, 2. be militant, 3. be fearless. The Homiletic year emphasizes the necessity of salvations through Jesus Christ (vs. 9-11), a life that is measured in terms of righteousness and devotion (vss. 3-8), a final consummation in Eternity ushered in at the Second Coming (vss. 1, 2).

Gospel. Matthew 25:11-13.

This is the last lesson of the Church year and no theme could be more germane than is expressed in the key-word (vs. 13), Watch, For, alas, some sleep (Epistle) and are indifferent, while some are awake and are unprepared. Incidentally, note the harmony between the two lessons for the Day. Whatever the opinion may be about military preparedness there can be no dispute as to the necessity of spiritual preparedness. He came finally, came unexpectedly (also Epistle), came triumphantly. Some who had kept the spiritual fires burning by deep concern, careful attention, and sacrificial labors, were ready; others who were religiously lax and failed to make provision for the maintenance of their supply discovered the insufficiency when all opportunities of replenishment were gone. They that were ready entered with the bridegroom, those unready stayed out—and the door was shut. Darkness without, light within ("children of light"—Ep.); voices without, a voice within; misery without, felicity within. *Where are you, inside or outside?* We will all be present when He makes his appearing; each individual will be personally responsible for his own status; each will receive as he justly merits. Are you "wise" or are you "foolish"? "I know you not"—a word of disappointment, of doom. Too late?—Too late? Remember no last minute preparations are possible, therefore watch your Lord, watch yourself.

"Late, late, so late! and dark the night and chill!
Late, late, so late but we can enter still."
"Too late, too late! ye cannot enter now." etc.
— Song of the Simple Maid.

And now has Christ come into my life (Advent)? Have I glorified Him in my life (Epiphany)? Have I repented of my sin (Lent)? Have I rejoiced in His perfected redemption (after Easter)? Have I loyally served the interests of the Kingdom (after Trinity)?

First Sunday in Advent—November Thirteenth. See "The Expositor," December 1929, Page 328.

Methods of Church Work

Parish and Pastoral Plans

Music for Choir and Organ

Motion Pictures in the Church

"Every man owes some of his time to the upbuilding of the profession to which he belongs."

Theodore Roosevelt

Preachers, especially, should bear this in mind. The world is "sizing up" the preacher. No one act of a preacher, and no one preacher is responsible for conclusions drawn, whether right or wrong, relative to the profession.

Conclusions relative to the Preaching Profession are based on personal experiences, much newspaper publicity, discussions in general magazines, attitude of religious papers, books, response of the business world toward the moral and ethical standards of the profession.

At no time in the history of civilization has the world offered a challenge to the leadership of the Preaching Profession as is before us now. What will our answer be?

NOVEMBER, 1930 (Activity Calendar)

Armistice and Relation to World Peace.

Book Week (Recommended books to your members).

Mission Study.

Father and Son Activities (Have you tried Dr. Pearson's "Guard Plan?").

Thanksgiving.

Advent, Its Meaning to the Church.

Citizenship, Expressed Through the Vote.

PEACE PLAYS

The World Peace Commission of the M. E. Church, New York City, has published a paperback book of four peace plays available for use with Armistice Day programs. The four plays may be had for 35c, and will be of immeasurable service in helping you to build a worthwhile program.

BIBLE FOR GIFTS

Bibles bound in color may be had from several of the leading publishers of Bibles and Testaments, and make most acceptable gifts to Church Workers, brides, Sunday School Teachers, etc.

Teachers of Young People's and Adult Bible classes will be interested in the new Self-Proneouncing Oxford Bible, with chain references, just ready for distribution. I have before me a French Morocco, divinity circuit, leather lined, round corners, beautifully printed copy, which would invite its owner to handle and study it on every available occasion. The price of this leather-bound book is \$5.25. It is 8½ inches long and 5¼ inches wide, outside measurement.

STORY TELLING

Sunday school teachers, mothers, fathers, preachers, and others who have the care of children are constantly in need of Story Telling Material, and it is hard to find. You will all be grateful to Mary Graham Bonner for her two books of stories for children. One is called *The Magic Universe*, for boys and girls from 8 to 14 years. All the magic wonders of our world explored including clouds, storms, stones, oceans, planets, shooting stars, etc.

The other book is called *A Hundred Trips to Storyland*, and is for children from 4 to 9 years old. The stories are short and all designed to teach the child the interesting things about every day surroundings. They are designed for small children, but they are fascinatingly interesting to the adult story teller. The first book is \$2.50, and the second one \$2.00, but their worth in a teaching program cannot be estimated. Get them or have someone give them to you as a gift, but have them in your possession and use them. The publisher is The Macaulay Company of New York.

Picture books for small children are always in demand, because the child learns much from pictures, when there is no one about to tell stories. After telling a story in connection with pictures, many small children will quickly learn to repeat the story. Longmans, Green & Company offer you two story-picture books, *Mugel, the Giant*, \$2.00, and the *Lazy Teddy Bear*, \$1.00. The illustrations are vivid and fascinating. Any child will be grateful for copies of either of the books.

The *Bible Atlas*, published by Rand, McNally & Company is a Manual of Biblical Geography and History, for young and old. The author of the text in the atlas is Dr. Hurlbut, and is designed to solve the problem of teachers in small schools. The price is \$3.50.

CHURCH YEAR 1930-1931

Two months before the beginning of the new church year a committee was appointed to formulate definite aims for the progress of the work during the ensuing twelve months. This committee brought its report before the officers of the church, who passed upon it after a few minor changes had been made. The aims were then presented to the congregation upon the recommendation of the Board, and were unanimously adopted.

After this adoption each group in the church — the women's organizations, the Bible classes, etc. — was asked to hold a business meeting and decide just how much they could do as groups toward these aims. Each group was asked to vote on at least six items. Some of the aims were over-subscribed immediately, and the individuals of the congregation began to feel their personal responsibility toward the whole goal.

Two weeks were given for the business meetings

HALL ORGANS



IN ELMIRA, N. Y.



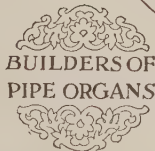
A BEAUTIFUL three-manual *Hall Organ* has been dedicated in the North Church (Presbyterian) in Elmira, N. Y. Dr. William H. Willits, minister, conducted the service. Merritt E. Welch, organist, was at the console and the

choir was directed by Ruth Christian Welch.

Mr. Welch consulted the leading European organ masters, who heartily approved and indorsed the *Hall* specifications. Here again international prestige well becomes

"The Hall of Fame"

The **HALL**
ORGAN
Company



WEST HAVEN
 CONNECTICUT

of the organizations, and at the end of that time the aims were brought to mid-week meeting. After a highly inspirational opening, each group was called upon for a report as to how much it had voted to do toward the aims. As a secretary added totals before their eyes and announced final figures, the prospects for a year of real accomplishment seemed bright.

Below is a copy of the aims adopted by a congregation of one hundred and fifty:

Aims for the Church Year 1930-31

I. Spiritual Aims

1. Twenty-five new people leading in public prayer.
2. Twenty-five new family altars.
3. 85 per cent of membership regularly at church.
4. The Lord's Supper carried to the sick of the community.
5. At least one volunteer for full time Christian service.
6. An opportunity given every member to pledge daily Bible reading and prayer.

II. Educational Aims

1. A new convert's class running regularly.
2. A personal worker's class running regularly.
3. Every member of the church a member of the Church School.
4. Every young person a member of a young people's organization.
5. Every woman a member of a woman's organization.
6. The church paper in every home.
7. The missionary paper in every home.
8. A committee to agitate the temperance cause.

III. Financial Aims

1. A stewardship campaign.
2. A tithe's group formed.
3. 85 per cent of the resident membership making pledge and giving regularly.
4. Every giver contributing to both local and outside causes.

IV. Building and Equipment

1. Buy and pay for the lot adjoining the church. (Preliminary to a new building next year.)
2. An additional communion tray and glasses.
3. A safe place to lock up valuables.
4. The church lawn improved.

V. Social Aims

1. A general social once during the year.
2. An annual debate put on by some group for the entertainment of the congregation.
3. An evening of music provided by talent within the church.
4. An evening of music provided by talent outside the church.
5. A literary evening
6. A quarterly introductory service for new members.

VI. Musical Aims

1. Fulllest cooperation with our choir.
2. A Bible school orchestra of at least six pieces, serving regularly.
3. Further development of all our musical talent.

VII. Evangelistic Aims

1. An average of one addition each Lord's Day at regular service.
2. A minimum of fifty additions at the revival.
3. A prospect list of one hundred all the time.
4. Six new families represented at church each month.
5. A revival contributed to some weak church.
6. An out-post Bible school organized and maintained.
7. Fulllest cooperation with the Christian work of the world.

Following will be found an outline of the sermon preached on the morning on which these aims were presented to the congregation:

Aims. Acts 19:21.

Introduction. "A ship without a port, a traveler without a destination, a builder without a plan, a runner without a goal, a marksman without a mark—that is tragedy." The men and women who have been the greatest blessings have had definite and high and holy purposes.

I. Paul Was a Man Who purposed.

1. One of his aims was to preach in Rome. Acts 23:11.
2. To have such an aim meant much to Paul.
 - a. It led him to value his opportunities. Acts 20:17-38.
 - b. It led him to be willing to die for Christ, to find a way out of a difficult and dangerous situation. Acts 23:12-25.
 - c. It led him to appeal to Caesar. Acts 25:9-12.
 - d. It made him courageous. Acts 27:22-26.
3. Paul realized the attainment of his purpose. Story of his arrival and work at Rome.
 - a. Jews came to him in great numbers.
 - b. He had a new soldier chained to him every three hours.
 - c. He was able to lead people in Caesar's own household to the faith.
 - d. See the letters.
 - e. At the end he was able to say 2 Tim. 4:6-8.

II. As Individual Christians We Should Have Definite Aims.

1. Personal devotions.
2. Study and Christian growth.
3. To be soul-winners.
4. The right use of time.

III. We Should Have Aims as a Congregation.

1. Our schools have aims. They must get certain amount of work done in stated amount of time.
2. Business propositions have aims
3. We have prepared aims for you.
 - a. They will mean personal effort.
 - b. They will mean personal sacrifice.
 - c. They can mean personal blessing.

Conclusion. Shall we work together as one man toward these aims? — *The Rev. Shirley S. Still, Atlanta, Ga.*

OUR COVER PICTURE

If you have stood in admiration before the angularly-profiled figure of Hans Christian Anderson, where he sits quietly beside his glorified "Ugly Duckling," in Lincoln Park, Chicago, and permitted your mind to run back to the Fairy Story days; if you have marvelled with thousands of others at the tremendous strength and character of the figure, Denmark, where it stands prominently in the New York Customs House; if the "Gothic Arts" figure in the St. Louis Museum of Art has drawn you as it has drawn countless others; if it has been your good fortune to be permitted time to study the manly strength and beauty of "The Wounded Soldier," which took the gold prize some years back at Nashville; if the commanding figure of General Grant, at Galena, has impressed you, you will need no introduction to the world-renowned sculptor, John S. Gelert, whose deft hand moved a nation with the group appearing on our cover.

That group is named, "The Struggle for Work," and is an interpretation of a scene which Mr. Gelert witnessed in Manchester, England. Work was scarce. Many applicants pled for every available job. Finally, as an occasional job was open, employers made tickets designating the positions to be given to the clamoring applicants, and these tickets were tossed out of a window high above the waiting mob. The job went to the man who was lucky enough to secure the ticket.

The ticket had been thrown. A laborer below had fastened his eager hand upon it when Mr. Gelert happened upon the scene. The cover

(Continued on page 222)

B

EAUTIFY THE CHURCH AT SMALL COST



First Methodist Church, Kalamazoo, Mich., Architect: Ernest S. Batterson, Sealex Treadlite Tile installed by P. M. Young Floor Service, Kalamazoo, Mich.

CONTRAST the modern, resilient Bonded Floor illustrated above with the uncomfortable and unsanitary church floors of yesterday. Instead of noisy clatter . . . quiet. Instead of cold, unyielding surfaces . . . warmth and comfort underfoot. Yet such floors are economical to buy and to maintain. They are easy to clean and do not require constant and expensive refinishing.

BONDED FLOORS

Bonded Floors are floors of Sealex Linoleum and Sealex Treadlite Tile, backed by a Guaranty Bond issued by the U. S. Fidelity and Guaranty Company. Authorized Contractors of Bonded Floors are located in principal cities.



THE First Methodist Church, at Kalamazoo, Michigan, wanted a floor to harmonize with the fine interior illustrated above. Naturally they did not wish the costs to run too high.

The picture on the left (taken from just below the chancel steps) shows how successfully this problem was solved—with the aid of an Authorized Contractor of Bonded Floors. Inexpensive cork-composition tiles in a number of different colors were cut up into various odd shapes, then pieced together into this interesting design. Note how accurately the spaces have been fitted, even the long narrow stair treads. A hand-laid, designed-to-order floor—at a big saving over the price of marble or ceramic tiles.

Authorized Contractors of Bonded Floors have had specialized experience in this type of custom-made floor. Materials used are *Sealex* Linoleum and *Sealex* Treadlite Tile. Even the most intricate designs can easily be worked out in Bonded Floors.

CONGOLEUM-NAIRN INC., General Office: Kearny, N. J.



Should This Young Minister Accept a Large Parsonage Offered to Him and His Bride by the Congregation from Whom He Has Accepted a Call

?



*Scrap the
Parsonage*

?

A church parsonage is just like trying to fit three-year-old Mary's shoes on fifteen-year-old Jack and vice versa; and, what's more, making them wear them no matter how uncomfortable or discontented the shoes may make them feel or how little they can accomplish, in comparison, crippled by such a misfit. What church can make all of its ministers and their families, with their various tastes, fit into one house? They may have one minister who has no family and wants to live at the Athletic Club. Or they may have a minister and his wife who want to live in a small

apartment so that they can give all of their time to the work to which they have consecrated their lives and spent years of preparation. The same church may have still another minister who has one or two small children and this man may prefer a small bungalow out toward the edge of the city, away from the smoke and down-town traffic. Or this church may have a minister who has six or eight children and this family may want a ten or twelve-room house. Then there is the minister who has six or eight children and he may be confronted with a five or six-room parsonage.—A Statement by a Minister's Wife, in the Baptist.

The Parsonage

There are two sides from which to view this problem of adequately housing the country minister: the minister's side and the parishioners' side.

Here, in the beginning, let me say that I write these words, not from hearsay or conjecture, but from actual experience extending over a period of more than twenty years.

Let us take up first the minister's relation to the problem. A young minister, energetic and ambitious, comes to live in the small-town parsonage, brings his family, and prepares to settle down for a year or two. He arrives in the spring, let us say, and what does he find? Garden planted, rose and fruit bushes trimmed, house all cleaned for his reception? No, a bed of quack grass which the previous pastor preferred to look at rather than work at; bushes and shrubs running wild, or,

more likely, no bushes or shrubs at all; and a house so reeking with dirt that the family are tempted to camp out until the lady of the house can have time to take off the first few layers from woodwork and floor.

The man of the house helps his good lady, and between scrubblings engages a nearby farmer deacon to plow the neglected garden, and proceeds, throughout the summer, to spend more time in fighting the never-say-die quack grass than in preparing his sermons. When he moves away, he leaves behind a neat, clean, attractive place, which he knows only too well some other minister will ruin.

As a rule, though, the new minister is not the man who cares to spend time fixing up the church property for some other minister to neglect. He feels he will be in that town but a few years at

"A MASTERPIECE"

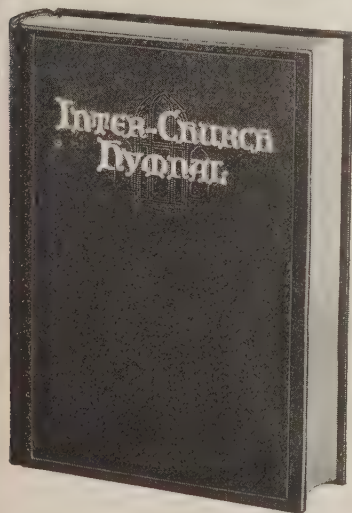
So says Rev. Raymond D. Adams, Grove Presbyterian Church, Danville, Pa.

"... for years I have been looking for a hymn book after my heart's desire and at last have found it in Inter-Church Hymnal. It is the best collection of the great old hymns with the better gospel hymns and songs and also the finest of the work of new composers. It will serve for Church worship, prayer meetings, young people and Sunday School".

Dr. Elijah A. Hanley, Park Baptist Church, St. Paul, Minn.

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Re-establishes music in full relation to worship, encourages congregational singing, teaches the Sunday School to grow up loving the hymns they will sing later in Church services. Do not miss the opportunity of inspecting a returnable sample copy.



Songs That People Sing and Love

Only hymns and tunes sung oftenest and repeated most are included. Mr. Frank A. Morgan, compiler, after a lifetime of study and research, has analyzed church musical programs of all denominations to discover the hymns used and repeated. The tunes were selected and rated musically by the 650 Fellows and Associates of the American Guild of Organists. The hymns appear in the order of their popularity and musical rating. All unsingable tunes rigidly excluded; 2000 tunes not included indexed and rated for reference.

Katharine Howard Ward, well known organist and musical authority, acted as Musical Editor.



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The "Aids to Worship" section comprising one hundred pages, arranged by Albert W. Palmer, D.D., President of the Chicago Theological Seminary, provides a new and stimulating handbook of devotions for public and private use. It includes calls to worship, confessions of faith, unison and responsive readings, litanies, meditations, prayers, etc., with extra-biblical selections from devotional writers.

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First Federated Church . . . Des Moines, Ia.
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Covenant Pres. Church . . . Detroit, Mich.
United Protestant Church, Duluth, Minn.
Park Baptist Church . . . St. Paul, Minn.
Westminster College . . . Fulton, Mo.
Country Club Congregational Church . . . Kansas City, Mo.
Community Baptist Church . . . Whitefield, N. H.
Evangelical Church . . . Newark, N. J.
Seventh Day Adventist Church . . . Alfred, N. Y.
Florida Reformed Church, Amsterdam, N. Y.
Presbyterian Church . . . Arkport, N. Y.
Syracuse University . . . Syracuse, N. Y.
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My Pastor's Name is

most; so why bother? Why put in strawberry plants, raspberry bushes, or an asparagus bed when he probably won't be able to enjoy the fruits of his labors? The ashes he dumps in the most convenient place in the back yard, intending, perhaps, to have someone cart them away sometime, but when the Reverend Robert Smith leaves, the ashes are still there; the straw is still in the cellar-ware where it was put to keep the cellar warm during the winter; and the old cat his children have loved to play with, he finds it necessary to leave behind, too, knowing that his successor will have a kind heart and take the poor creature in, or chloroform him.

And so Mr. Smith goes to his new rural field, leaving behind him a dirty, unkempt parsonage for the next minister to clean, knowing full well that the parsonage into which he himself is moving will have to be scrubbed and renovated. He feels that one parsonage is all his wife should have to clean.

Now for the people's side. "We provide our minister with a house to live in, all free of charge. What can he possibly have to complain about?" the parishoner asks. In the first place, what kind of a home do the people provide for their clergyman? Would they be willing to live in the house they have decided their minister must live in? He cannot choose his place of residence — he must live where they put him. Very likely the house is one left by some former member of the church, whose will states that his home must be used for a parsonage or else the church cannot have it at all. The house must not be sold and the money used to buy a dwelling in a more desirable location — oh, no.

One such parsonage with which I am familiar is located in the very center of town, surrounded by three stores which keep open from peep of dawn till late at night. It is almost impossible for the minister's family to obtain a full night's sleep during the summer. Loud-voiced, cursing, swearing men, hanging around the stores, broadcast at all hours of the night, and especially in the early morning, from five o'clock on, long before the stores are opened.

But the house was left by a member of the church to be used as a parsonage, and for nothing else, so far as the church was concerned. And so the church sold its regular parsonage on a quiet, cool street, put the proceeds in the bank, and required its future pastors to dwell in the house in the noisy center of town.

Here is another case. In one town, \$1,600 of insurance money, acquired when the minister's house burned down, was used to build the new parsonage. Not a penny was added to the insurance money; and so the \$1,600 had to cover everything. Consequently, some parts of the new house had to suffer badly.

Anything is good enough for the minister's house, is the thought evidenced by existing conditions. An electric pumping system was recently installed in a parsonage of my experience. A man of the church (a skilled carpenter) was given power of supervision, and enough money was allotted to buy almost the best pump on the market. With

what result? A contract was entered into with a firm of plumbers who had the reputation of doing cheap work; they put in the cheapest pump they could find (without a storage tank, too) and pocketed the profits. Do you think the church member who was supposed to supervise the job would have tolerated any such a transaction in his own house? Knowing him well, and having been in his house, I can say emphatically "NO." In no time, the minister was making a dozen trips a day to the cellar to start the pump, which refused to fulfill the purpose for which it was made.

Another minister finds the floor of his cellar decorated with pools of stagnant water because the cellar was built without taking into consideration the need for a means of drainage. In rainy seasons, he is tempted to install a row-boat service in the lower regions of his house so that his wife will not have to wade knee-deep every time she has to go to the bin for potatoes or to the cellar shelves for a glass of jelly.

Did anyone ever hear of the church members setting out as asparagus bed on their parsonage grounds? Or putting in a plum tree? Or setting out a shrub in the front lawn? They do those things for their own homes, but they wouldn't think of doing such a thing for the church home. It is a strange but very noticeable fact that it is almost impossible to find fruit trees on the grounds of parsonages located in the country, even in sections that depend upon fruit growing for a living.

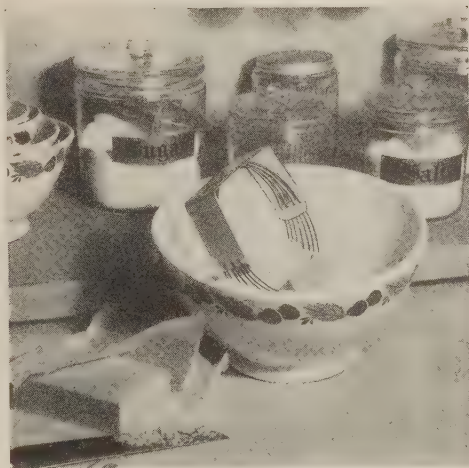
Now that the problem has been considered from both the minister's and the people's viewpoints, what can be suggested as a solution? Is the minister entirely at fault, or are the people? Rather, both are to blame. Let the people, in the first place, provide for the minister a place that they themselves would not be ashamed to live in. Let them equip it properly to begin with, making it as attractive on the inside as their own homes, at least. On the grounds, let them set out fruit trees and berries, and add a little beauty in the form of shrubs and bushes. Then let each minister do his part to keep the property in respectable condition. He should not be adverse to setting out a plant or two himself if he discovers that the strawberry bed is running out; nor should he mind training a clematis vine to shade the front porch, even though he knows that he will not have the chance to enjoy its lovely shade for more than a year or two.

We find that the Golden Rule solves the problem here as well as everywhere else, when given a chance — just do for the other man what you would like to have him do for you. — *E.E.P., New York.*

THE SCRAP BOOK A CHURCH RECORD BOOK

Are your church records of any value to you, or, are they merely figures?

This question presented itself to me one day when I learned of the efficient manner by which the manager of a large department store keeps tab on his business. His records are kept in such



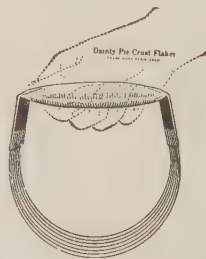
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Two models give variety and range of price, although both the first craft model and the second brilliantly plated tubular model do equally good work.

Both models meet the universal demand for an *all metal* tool for the purpose of mixing shortening into flour. Like silver, the *all metal* tool harmonizes with and gives distinction to any selected color scheme.

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Address

Writing for information does not place me under obligation.

a manner that he is able to see almost at a glance the results from every venture which he makes. He can tell very quickly what profits accrued and what losses resulted from every sales-program which he has put across. He has before him the record of the advertising campaign, the material used, the manner in which it was distributed, the cost of it. He knows just what items entered into the success or failure of every campaign.

Are your records of such a nature that you are able to keep tab on your business? Do you really know what effect pastoral calling has upon church attendance? Do you know what kind of publicity produces the best results? Are you wasting money in any form of advertising? Does the newspaper advertisement pay in the way of increased attendance at church? What method resulted in creating a greater interest in the church? Did that direct mail campaign which you conducted a year ago yield results? Why did you have that large congregation two years ago on the first Sunday in June, or whenever it was, and why has the attendance on the corresponding Sundays these last two years been so much smaller?

Do your records enable you to answer such questions intelligently? They should. And they can!

The majority of church records which I have seen are not of much value. They are merely figures concerning the size of the congregation Sunday after Sunday. Some ministers even fail to keep any accurate figures. They guess and estimate, and let it go at that. Such negligence is a handicap to success.

In this article I propose to suggest a method whereby the minister may throw guess-work to the winds and be able to base his activities upon facts.

Most ministers use the scrap-book to tickle their vanity. Why not use it as a help to better work? I have used it in such a manner that it helps me to check up on my work. For an efficient method I suggest taking one page for each Sunday, as follows. Leave ample space on the sheet for samples:

Sunday, November 2, 1930

Weather

Sermon subject:

Number in attendance:

New members received:

Baptisms:

Visitors Registered in Guest Book:

Samples of Publicity Used:

How much space:

How many distributed:

Cost:

Pastoral calls during week:

Number of outside speeches during week:

Number contacted through speeches:

There, at a glance, you have the record of results achieved. Paste on the page samples of the publicity which was used that week and which had a bearing on that service together with brief and understandable notations as to the amount of publicity used, the methods of distribution and the cost. In the lower right-hand corner, mark down the number of pastoral calls made during the week and also the number of outside addresses delivered with an estimate as to the number of people thus contacted.

By following this or some other systematic method of keeping the records you will not only be able to check up on yourself but you will be able to meet intelligently any opposition by any member of your board to any plans which you might be suggesting for gaining richer results.

When the member who wishes to keep expenditures way down suggests that you eliminate the advertisement in the newspaper, or do away with the parish bulletin, or cut down on this or that item, you will be in a position to answer him with the records. Go through them with him. He may be right. He may be wrong. Satisfy him and yourself by looking up and considering all of the facts which you will have at your disposal.

When planning your work for the next year, go through these records. Look over the sermon subjects and find out from the figures just what type of subjects your people are really interested in. *He would be a 'stupid merchant who would persist in offering the customers one kind of goods when they were desirous of obtaining another kind.* His customers would soon be leaving him and trading with one or more of his competitors. When people come to hear you preach what kind of a sermon do they desire? Are you giving them that which they seek? How do you know? Can your records tell you? Do your records enable you to go before your Board in an intelligent manner and say, "Last year during September (or October, or whatever the month may have been), we exceeded all previous records in the history of the church in the matter of church attendance. I would like to put on a similar campaign this year with these changes . . . ?" Or, do your records simply impart to you the information that a year ago you had exceptionally good congregations, and then leave you wondering what this year will produce? Your records can be made to serve you and help the church. They may be the means by which you can check up on yourself.—*The Rev. Harold H. Niles, First Universalist Church, Denver, Colo.*

NEWS-STAND READING MATTER

"That Minister's Conference," said my friend and fellow pastor rather disgustedly, "has an idea that the world can be cleaned up, made respectable, and even redeemed by the passing of resolutions."

"Another letter to the newspapers?"

"Yes! This is my last trip across this man's town to attend a conference of ministers who do nothing but talk, pass resolutions and write letters to the point of view columns."

YES, INDEED!

The \$500 Junior Policy

is still available — and it provides —

~*protection* for the man who has no insurance, and who, therefore, sorely needs to get his program started. The Junior is simple, sound and inexpensive.

~*protection* for the under-insured, giving him an easy step by which to make the needed addition.

~*protection* for the “clean-up” requirements for the man who already has substantial insurance, but who wishes to leave that unimpaired as provision for the care of his loved ones.

~*protection* for the man who has been forced by circumstances to borrow on his Life policies, and needs one or two “*Juniors*” to cover that impairment.

The “*Junior*” is available for ages up to 49. Full first-year cost \$5 to \$7. The Union has very attractive policies in amounts from \$500 to \$10,000 available for applicants up to age 65.

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"What," I asked, "was the theme of this latest letter?"

"Salacious literature. I have all the respect in the world for those good brethren who signed that indignant letter to the newspaper about the increasing number of smutty magazines appearing on our news-stands; but what gets me is that they all went home apparently feeling that a death blow had been struck by the conference at the devil and his cohorts."

When my hot-headed friend had cooled down somewhat I got the whole story. A good brother had arisen during a lull in the session and protested against the numerous news-stands in the city that sold so-called "art" magazines and sexy periodicals. This had provoked a general discussion that ended in another of the almost famous "ministerial resolutions" which had been sent to the press almost periodically for years.

This city has a population of three hundred thousand. I hesitate to guess at the number of news-stand dealers who sell this objectionable stuff. But so far as I can tell almost all of them handle it. There must be a demand for it or they wouldn't carry it in stock. And of course this demand isn't going to be abolished by any set of resolutions. But what can we ministers do about it?

"That's just it," he responded. "We can't do anything. We are limited in our scope. Start a crusade and the press hurls epithets at you such as *bigoted reformer* and *meddling parson*. It prints editorials about the churches and their misguided pastors minding their own business."

I venture to say that one man could put a stop to the whole thing in six weeks if he undertook it seriously.

"Maybe. But no preacher, you included, can do it. Go to any law enforcing agency for support and get yourself laughed out into the hall again. Or insulted."

It was a restful Monday for me, and I always enjoyed a friendly argument with this temperamental friend. But I allowed my desire for friendly argument to get the best of my judgment.

"I can put a stop to it in a month," I said, prepared to back up my statement with theories as to how it could be done single-handed.

"Try it!" My friend rose from his seat grinning. "I want to see you try it. The newspapers will flay you alive if you open your mouth about it. They will publish your horrified letters, but they will turn around and devote half a page to an editorial about meddling parsons."

He was right. The presidential election had not added anything to the none too cordial relations existing between the ministers of the city and the leading newspaper, except to add to the antagonism of its editor. But I had made my boast.

"Alright," I answered, "I'll do it. And I don't believe the newspapers will ever say a word about it, because they aren't going to know about it."

"Go to it," he said. "But I don't envy you the kind of publicity you are going to get."

As I thought over the possibilities of the situation that night I became obsessed with the idea

of ridding our city of pornographic literature. The more I thought about it, the more I believed that it could be done. But how? Could I count on cooperation from the other ministers? Yes, but experience had shown that their cooperation generally extended only to moral support. Parents? Parents were hopeless. I had already talked to parents about the situation. They accepted it as something that could not be changed, and because their children were different from the children of other parents, they could not see the gravity of the situation.

First calling up a lawyer friend for information as to the state laws on the subject of obscene literature, and the penalties for violation, I next interviewed the dean of men at a great boy's school. Later I met the dean of women at a girl's school. Both had the same story. They had poured an almost endless procession of complaints into the ears of public officials, but without result. According to their testimony, numberless lurid sex story magazines and magazines containing definitely immoral pictures had been found and confiscated from the students.

I next made a tour of all the downtown news-stands and cigar stores selling such periodicals. From each I bought a copy of their worst magazines. I glanced through them and was nauseated before I had finished.

The following day I took the pile of magazines, over five dollars worth, to a prominent club woman whom I had met casually, the wife of a former mayor. I left them with her to read and appraise, asking her to write me her frank opinion of each.

When the magazines had been returned I took them to a man who was known and respected in the city as a scholar of some repute, and a wellknown public speaker. He agreed to do the same. Before the week was out I had the magazines back, and possessed seven letters from prominent men and women whose names were well known to every well read person in the city.

My next call was on the Judge of the Juvenile Court, a busy, ambitious man, who, it was said, aspired to the mayorship. I said: "Judge, I know you are a busy man, but I should like to have you glance through these magazines and see if you think they are being sold in violation of state laws regarding obscene literature." I then showed him the signed letters from the men and women who had appraised the magazines, and asked him to read them. He glanced at the signatures and his eyebrows elevated perceptibly.

He told me that he would be glad to look through the magazines, and that he would take such action as he deemed necessary. I could see that he was obviously impressed, if not by the lurid aspect of the magazines, at least by the prominence of the people whose support I had secured.

The next morning the leading daily carried an article on the front page to the effect that Judge ——— of the Juvenile Court had inaugurated a crusade against salacious and obscene magazines in the city; that he was convinced they consti-

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tuted a grave menace to the youth of the city and were being sold in violation of state laws. He was bending every effort, the paper stated, to have newsdealers prosecuted who did not remove them from their stands within twenty-four hours. A brief commendatory editorial in the same issue held the Judge up to public view as a faithful servant of the people, not only worthy of the office he held, but still higher ones in the city administration.

No magazines were named, wisely enough, and no morbid curiosity was aroused as to their contents.

I made a round of the downtown news-stands that night. Not a proscribed magazine could be found!

The astute judge received the credit for his crusade and became known as a foe of pornographic literature. No hue and cry was raised about "Meddlesome ministers who would do better to attend to their diminishing flocks." The only

publicity given, fortunately, was to an ambitious and, I think, very honest judge.

A few months later, in passing a cigar store which sold magazines, I observed a copy of one of the banned magazines. I purchased the copy, wrote the address of the seller on the cover and mailed it to the judge. Another warning went out to dealers, and the few sexy periodicals that had begun to creep back into view on the stands were immediately destroyed by the dealers.

In many cities, where the press is not so antagonistic to the work of the churches and their ministers, their cooperation could be and is often used advantageously in arousing the public officials to action. But I am convinced that many such problems such as this can be handled without it.

At any rate, I am convinced that there is no limit to the amount of good that we may accomplish for the Kingdom of God if we don't care who gets the publicity.—*The Rev. Cecil G. Osborne, Lorimer Memorial Baptist Church, Chicago.*

Motion Pictures in the Church

In the introduction of motion pictures into the church, the activities of the clergymen in this field are frequently supplemented by those of active laymen. An interesting communication from Mr. C. A. Bradley, a garage proprietor at Long Hill, Connecticut, furnishes a case in point. Mr. Bradley's letter follows:

"Our Filmo projector is used every Friday evening in the Methodist Episcopal Church of this place, and we find the results very gratifying, both from the point of view of added interest in the church, and from that of financial returns. The writer took it upon himself to start this picture movement; at first it did not meet with the fullest approval of all, but it soon demonstrated its value.

"The machine and screen I purchased at my own expense and put on a program of a five or six reel feature and a one or two reel comedy. This has brought in the young people and gives us a much better grip on the situation than we ever had before. As one of the trustees of the church, I saw that something out of the usual must be done to build up our church, so took this way to do it."

Question Box

Mr. Ford Hicks, Vocational Advisor of The Bell & Howell Co., will answer in detail, from an unbiased point of view, any question you may direct to *The Expositor* on this phase of your work. You may think your questions simple and unimportant, but we assure you that consideration will be given each question, believing that so long as it appears "a question" to you, it is important.

The following list of questions was submitted by the Rev. Wm. B. Richmond, Bell, California. The answers may help you to clear up some points.—*Editor Church Methods.*

Questions — *Rev. Richmond.*

Answers — *Ford Hicks.*

"I am very much interested in the information which you are giving in *The Expositor*, concerning the use of motion pictures in the work of the

church. Having made use of such service some years ago and with some measure of success, and feeling that it is one of the most effective methods for teaching as well as for creating interest, open to the church, I expect to profit greatly from your columns. In my opinion, *The Expositor* is rendering a service long desired by the creation of this department."

Question — What about the availability of suitable religious films? I note that most of the films listed in catalogs are educational, comedy or dramatic.

Answer — It is true that most of the films listed are educational, comedy or dramatic. However, that is because the entertainment field has been very far in advance of the church in realizing the possibilities in motion pictures, and even the school people have made and are making much more effective use of the motion picture in their work.

There are already quite a number of religious films available for church use immediately, but this supply is not sufficient to assure a suitable program for every Sunday throughout the year. There should be no illusions as to the possibility of getting a purely religious film program for weekly use. However, the showing of religious film is only one phase of the use of the motion picture in the church, although a very important phase. Worth-while educational and even entertainment films have been found very suitable, and particularly films made of the activities of the individual church itself render this new avenue to the minds and hearts of the congregation of great value.

Question — What would you suggest as a suitable 16 mm. film for Rally Day? Where can such a film be secured?

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Pharaoh and the Frogs

Unusual, striking revival address. Intensely interesting from start to finish. This is good.

Taking God at His Word

A remarkable message on prayer. This will give added strength, fresh courage, more faith and a new grip on life.

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You may have heard, read and written many a sermon on this age-old question—but you never heard this one. This is especially good.

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Answer — For your Rally Day, we might suggest one or more of the films of the Board of National Missions, Presbyterian Church, U.S.A., from the Western Zone Office of the Central Distributing Department at 228 McAlister Street, San Francisco. Either "Among the Navajos," a two-reel film showing the life of the Indians and the work of the Ganado Mission, or "Behind the Scenes in Chinatown," a two-reel film presenting the life in San Francisco's crowded Chinese quarter and the activities of the Chinese Home for Girls.

At the same address you could obtain one of the Board of Foreign Missions' films, showing missionary work in Africa, Siam, China or India.

If a more direct American note is desired along the line of practical every-day church activities, one of the reels of the Board of Christian Education, 217 Witherspoon Building, Philadelphia, Pennsylvania, would fit in very well; possibly the reel on the summer conferences, or on the vacation church school. The rental on all the films mentioned in this answer is \$2.00 for one reel. \$3.00 for two, plus carriage and insurance one way. A new edition of "Religious Film Sources," listing the above and many other similar films is being sent to Rev. Richmond. This new bulletin is available free to anyone interested in religious films.

Music for Choir and Organ for November

Prelude

Romance in C — *Maxson*.
Air for G String — *Bach*.
Evening Prayer and Chimes — *Calver*.
Evensong — *Rockwell*.
Idylle — *Caley*.
Angelic Voices — *Batiste*.
Contemplation — *Oldroyd*.
Hour of Prayer — *Loko*.

Anthem

Thee, Our Saviour, We Adore — *Guilmant*.
The Parable of the Harvest — *Sawyer*.
The Radiant Morn Hath Passed Away — *Woodward*.
Ye That Stand in the House of the Lord — *Spinney*.
Through Peace to Light — *Hastings*.
Now the Day is Over — *Speaks*.
The Lord is My Light — *Parker*.
Lead Us, O Father — *Protheroe*.

Offertory

Repose — *Barrington*.
Lovely Voices From the Sky — *Matthews*.
Pastorale in G — *Dicks*.
How Beautiful on the Mountains — *Wooler*.
Within a Chinese Garden — *Stoughton*.
Song of the Brook — *Hewitt*.
Mass in G — *Haydn*.
From the Southland — *Gaul*.
Old Irish Air — *Kreisler*.

Postlude

Offertoire in G — *Grey*.
Pageant (Recessional) — *Johnston*.
Procession du St. Sacrament — *Chauvet*.
Postlude — *Barnby*.
Allegro Moderato — *Stern*.
Minuetto — *Guilmant*.
Inno — *Tarengli-Yon*.
Jubilate Deo — *Silver*.

Book Reviews

REV. I. J. SWANSON, D.D.

Fascination of Old Testament Story, by W. Graham Scroggie, D.D. 255 pp. Marshall, Morgan & Scott, London. Six shillings. The author is a distinguished British Bible teacher, of the popular type. In this volume he seeks to help the rank and file of students of Scripture to see the unity and progress of the Old Testament revelation. He brings together all the relevant material belonging to each period of Old Testament history, thus enabling the reader to view the progress of revelation through its several stages. This is a better method of mastering the Bible as a whole than that of studying only the "great texts" of Scripture. While Dr. Scroggie knows and values the many types of Biblical criticism, he deliberately confines himself to expounding the essential teachings of the Old Testament. Many readers will, no doubt, disagree with his Fundamentalist viewpoint, but all will find this book valuable as a guide to Old Testament history, and richly spiritual in its interpretations. Part one gives a general outline of Bible history, both Old Testament and New Testament; part two, gives a brief account of primeval history; part three patri-

archal history; and part four, Israelitish history. In the appendices, he discusses the problem of the "430" years, and the connection between Genesis and Exodus; and also includes a chart showing 3000 years of Bible history.

The Bible: Its Christ and Modernism, by T. J. McCrossan, B.D. 213 pp. Published by the author, 4138 Brooklyn Avenue, Seattle, Wash. \$1.00. An able exposition and defence of the Fundamentalist interpretation of the Bible, and of "the historic faith of the Christian church." It treats briefly of inspiration, prophecy, science and the Bible, historical Bible facts denied by Modernists, the deity of Jesus, the Virgin Birth, the physical resurrection of our Lord, hell, regeneration, and the Second Coming. The author is an extremist, and a special pleader. He says that the Bible estimates Modernists as intellectual fools, blinded by Satan, cursed by God, and lost souls!

Quiet Talks on the Bible Story, by S. D. Gordon. 224 pp. Revell. \$1.25. Another Fundamentalist book. It is written in a gracious, loving spirit by a

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Preparing the Way for Paul

By Frederick M. Derwacter

Born in Palestine, why did Christianity prosper principally in foreign lands and so quickly that within a century it became practically a Gentile movement? It is safe to say that "Preparing the Way for Paul" supplies an answer that will be new even to nine out of ten ministers. Price \$1.75

Christianity in a World of Science

By C. F. Dunham

A singularly readable exposition of a method by which the general reader can exorcise any spirit of unrest over the possibility that Science may do his faith permanent harm. Price \$2.00

Psychology in Service of the Soul

By Leslie D. Weatherhead

Introduction by John R. Oliver, author of "Fear," etc.

A true contribution to that most needed thing—a conjunction of physical, mental, and spiritual experts in the unity of healing. Price \$2.00

The Significance of Personality

By Richard M. Vaughan

"The current controversy over humanism makes this a book that merits much more attention than it has received during the few months since its publication. In using personality as a principle for the interpretation of the universe itself, it ranges itself unmistakably on the side of Christian theism."—Religious Book Club Bulletin. Price \$2.50

Creative Religious Literature

By Arthur J. Culler

Dean of Hiram College

The comparison of the great literature of the Bible with the classics of other peoples and cultures yields a new conception of the universality of religious faith and aspiration. It makes possible an airplane view, so to speak, of the religious landscape of the ages. Price \$2.50

Affirmations of Christian Belief

By Herbert A. Youtz

Chapter I. I Believe "that Jesus' Spiritual Adventure is Normative for all men"; II. "in Jesus' Estimate of Humanity"; III. "in Jesus' Estimate of the Moral Consciousness"; IV. "in Jesus' Gospel of Spiritual Religion"; V. "That a Liberal education should produce spiritually vitalized persons." Price \$1.00

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Are Christian Scientists never to be admitted to the Christian fold? Have other Christians nothing to learn from their practice of actually devoting one hour daily to Bible Study?

An appreciation of Mrs. Eddy and Christian Science by a Christian minister who was allowed free access to original sources never before available. Cloth \$5.00, Leather \$7.50

Church and Newspaper

By William Bernard Norton

After extensive experience as a country, town, and city minister, Norton then served twenty-three years full time work as a writer of religious news for a Chicago daily. He believes that the future success of religious publicity lies with the Church rather than with the press. Price \$2.50

He Is Become My Song. The

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Robertson

Nothing equal has been attempted to this story of Christ in verse in our time. It makes ideal devotional reading. Purchase now as a Christ mass remembrance for one of your religiously inclined friends. Price \$2.25

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What Do Present Day Christians Believe?

By James H. Snowden

Author of "The Making and Meaning of the New Testament"

The general position assumed is that religious truth is a growing body of knowledge and experience and that such progress is to be expected and welcomed and worked for as the means of ever wider and richer spiritual life. Price \$2.50

Why I Am a Catholic and Why I Am Not a Catholic

By Various Writers

These men tell why they are: Hilaire Belloc, Archbishop Goodier, Sheila Kaye-Smith, Roland Knox and C. C. Martindale, S.J. These men tell why they are not: Professor A. E. Taylor, The Bishop of Gloucester, Professor H. L. Goudge, Reverend W. E. Orchard and Principal John Oman. Probable price \$2.00

ROCK AND SAND

By John R. Oliver

"Fear," "Victim and Victor," and "Foursquare" have gained Oliver a big following. In this tale of the Laurentian hills he adds Anne Randolph and Amyas Dufour to the roll of unforgettable characters in contemporary fiction. Cloth \$2.50

man who has helped uncounted thousands, by his voice and pen, to find God and to live Christ. The book is not so much a story of how the Bible began and grew (the author, we take it, does not claim to be a specialist in this field), as it is an interpretation of the story the Bible tells. This Mr. Gordon relates in a simple and matchless way. Any one seeking to find the spiritual messages of the Bible will get helpful guidance in this book.

Jesus, the Son of God, by Benjamin Wisner Bacon, Emeritus Professor of New Testament Criticism and Exegesis in Yale University. 152 pp. Holt. \$1.50. The author is recognized as one of the world's greatest New Testament scholars and teachers. In this volume he urgently calls ministers to guide the new generation (which confesses its religious bewilderment), to "the Way for feet that stumble, the Truth for minds perplexed, and the Life for hearts that fail and break,"—"the Quest of the Ages," our Lord Jesus Christ. His book rests upon exact and ample scholarship; its style is alluring; but its crowning glory is its supreme and glowing loyalty to Jesus, the Son of God. In the first chapter, Dr. Bacon discusses *The Life of Christ: Why We Study It and How* (summarizing recent New Testament criticism, as it affects our view of the historical Jesus); in chapter two, entitled, *What the Eye Saw*, he surveys the testimony of those who actually saw Jesus; in chapter three, *What the Ear Heard*, he examines the sayings and teachings used by Matthew and Luke to complete the record of Mark; and in chapter four, *What Entered Into the Heart to Conceive*, he estimates the contribution of John's Gospel to the understanding of Jesus. Dr. Bacon adopts as his own the conclusion reached by the men of Samaria, as told in John 4:42. This brief study of Jesus is of profound significance, it is spiritually refreshing and faith-building.

The Lord's Prayer in Practice, by An Unknown Christian. 119 pp. Revell. \$1.25. A very helpful devotional study of the Great Prayer. Each of the petitions is interpreted and applied to practical living. In the introductory chapter, the author discusses Jesus' prayer life, the disciples' need of being taught to pray, and the Teacher of perfect prayer.

Categorical Imperatives of the Christian Faith, by G. Campbell Morgan, D.D. 119 pp. Revell. \$1.25. The author says he prefers the above title to that of *Fundamentals or Essentials of the Faith*, because it implies the positive, the unqualified and the authoritative. Dr. Morgan is a great expositor, as well as a great preacher, of "the faith once for all delivered to the saints." He is wide-awake to the intellectual currents and eddies of the day, but he himself sails the main stream of orthodox Christian thought. The beliefs which he holds as essential are, Supernaturalism (the philosophy of which he expounds), the full and final authority of the Bible, the Deity of our Lord Jesus Christ, the saving power of the Cross, the mediating ministry of the Holy Spirit, and the Divine institution of the Church. An inspiring book, marked by clear exposition, sound reasoning, and glowing loyalty to essential Christian beliefs.

The Great Unities, by John Macbeath, M.A. 110 pp. Revell. \$1.25. Here is a book of vision! It sees the unifying power of God at work in the universe. It portrays the one world, the one Gospel, and the one Kingdom; and it points out the one imperative—that men shall link themselves with God, in active service. The sweep and sanity, the breadth and large charity, and the comprehensiveness of the author's thought make this an unusually impressive book.

Week-Day Church Schools, Their Organization and Administration, by Nathaniel F. Forsyth, D.D. 146 pp. Abingdon. \$1.25. The recent rapid growth of such schools makes this a timely volume. It is written by a specialist. Supervisors of existing schools of this type, those who are planning to organize new schools of the kind, and directors of religious education generally, will find this a very helpful volume. It shows the need for such schools, describes the various types now functioning, suggests major changes needed in present practice, states proper objectives, and discusses questions of finance, organization, curriculum, buildings and equipment, teaching methods, the staff, supervision, and standards.

Nature and Religion, by Charles H. Tyndall, Ph.D. 275 pp. Revell. \$2.00. The author is a master interpreter to the average man of the facts and principles of modern science. Having been a preacher in his early years, he still retains the homiletic habit, which makes the book all the more interesting and valuable to ministers. He makes the universe intelligible, and shows man's place in it and relation to it. He tells how man may utilize the forces of nature for the building up of body, mind and spirit. He points out the relationship of modern science to morals and religion. He begins with a study of the heavens, then of the world of things infinitesimal; describes soil and sand; the sea; snow; stones that talk; life, in simple forms like lichens, mushrooms, and the mistletoe; grafting; blood; bats; making real the inaudible and the invisible; and concludes with a study of telepathy. A fascinating book, filled with material which can be used to illustrate spiritual processes, laws and values.

Through Nature to Nature's God, by Frank S. Arnold, D.D. 191 pp. Revell. \$1.50. An interesting and valuable presentation of the spiritual aspects of nature. The opening chapter shows that between science and religion there is no essential conflict; the roll of distinguished scientists includes, it asserts, the names of many devout Christians. It then points out various aspects of nature which reveal God behind them and in them. Then follows a more detailed discussion of various topics, about which there is at present much controversy, such as mechanism and intelligence, the physiological basis of righteousness, natural law and spiritual states, God and the universe, and the survival of faith; and closes with a consideration of the question, Can nature satisfy the soul? This is a book which helps one to see the harmony of Nature and Nature's God, in the spiritual laws and purposes which a scientific study of the universe reveals.

The Social Teaching of the Church, by W. R. Inge, D.D., Dean of St. Paul's Cathedral, London. 111 pp. Abingdon. \$1.00. The Social Service Lecture on the Beckley Foundation before the Wesleyan Methodist Conference, England, in 1930. As all the world knows, the Dean is a constructive thinker and an incisive writer and speaker. He is fearless and outspoken, and wields a great influence in both England and America. He is a worker for a better social order. He maintains that every citizen has a right and duty to form an intelligent opinion on social questions, to express that opinion, and to persuade others to adopt it. He believes, however, that "The Gospel is a message of spiritual regeneration, not of social reform." With penetrating vision, he sees the limitations of the church both as to its duty and its ability to determine the specific character which social reforms ought to take. He does not believe that the Church is qualified to deal with highly technical details of economic, industrial, social, political and other reforms needed; her mission, he urges, is a much finer and more far-

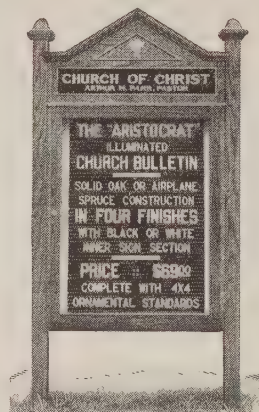
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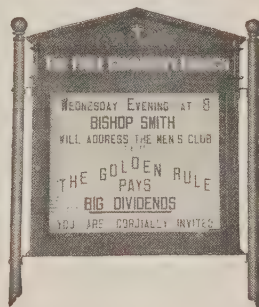
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reaching one—it is to create the spirit of justice, humanity, righteousness and brotherhood which alone can make such reforms effective and permanent.

Christian Vocation, by Frank S. Hickman, Professor of the Psychology of Religion, Duke University. 239 pp. Cokesbury. \$2.00. A clear exposition, and a strong defence of the nature, necessity and value of a divine call to a special vocation, in order to enable one to fit his life properly into the plan of God for his individual life and for the world. Dr. Hickman holds strongly to the belief in the mystical assurance of a divine call to a Christian vocation. He would have the individual test a seeming call, first by a candid examination of one's natural ability, and secondly by its demonstrated value for increasing social efficiency. Here is a recrudescence of an older point of view with regard to the necessity of a divine call to a special vocation. Dr. Hickman makes out quite a convincing case for his position. His book deserves the serious study of all Christian leaders.

G. Campbell Morgan, the Man and his Ministry by John Harries. 252 pp. Revell. \$2.50. A fascinating and inspiring record of Dr. Morgan's forty years' ministry. It would not be too much to say that he is the greatest evangelical preacher of the English speaking world. Mr. Harries tells the story of these forty years from its humble and obscure beginning to its world-wide influence. Dr. Morgan began as a boy preacher at thirteen years of age. He developed into a missionary who drew crowds of the plain people to hear him, and who wielded a marvellous Christian influence over them. Mr. Harries tells of Mr. Morgan's first pastorate in Stone, Birmingham and London. On the death of D. L. Moody, Dr. Morgan was called to direct the Northfield Bible Conference. He developed its work, extending Bible conference to many of the most populous cities in the United States and Canada. He gave up this work to take the pastorate of Westminster Chapel, London. Then followed the Great War, during which he did conspicuous "Y" work. This was followed by his return to America, where he has carried on Bible Conference work, with conspicuous success. It is reported that he will soon become a member of the faculty of Gordon College, Boston. Mr. Harries tells the story of a colorful personality, a successful teacher of the older orthodox type, a great preacher—in short, of one of the outstanding Christian leaders of this generation—a man

whose life every minister ought to read, for his own encouragement and inspiration.

A Magic World, An Anthology of Poetry, edited by Margery Gordon and Marie B. King. 268 pp. Decorations by Decie Merwin. Appleton. \$2.00. The editors' previous anthology, entitled "Verse of Our Day," prepared the reader for another first-class compilation, and he will not be disappointed. This new anthology is for girls and boys. It is intended to introduce them to the "magic world" of beauty in nature, brave deeds and the life of the spirit. The poet, to quote the editors, "paints pictures with words, creates music with the rhythm of his lines, and illuminates everyday existence with the radiance of his imagination." Both the older standard poets and the modern ones are represented in this splendid compilation. The poems are classified under the following headings: Far Away and Long Ago, America the Beautiful, Brotherhood, In the City, All Seas—All Ships, and Songs of Life.

The Sarcophagus of An Ancient Civilization, Petra, Edom and the Edomites, by George L. Robinson, Ph. D., Presbyterian Theological Seminary, Chicago. 495 pp. Profusely illustrated. Macmillan. \$7.50. The importance of this volume for students of the Old Testament can hardly be overstated, since it deals in an authoritative way with peoples and lands which exerted a great influence over Israel. For example, the ancient seats of Jehovah were at Sinai, Seir, Mount Paran, and Teman, all located not in Canaan, but in Edom. Over five hundred Bible texts are referred to in this book, which may serve to show the character and extent of Dr. Robinson's discoveries. He made five long visits to Edom, in the course of which he made important archaeological discoveries; besides that, he has kept in touch for thirty years with workers in the same field, which has enabled him to confirm and add to his interpretations of his own discoveries. In addition to all this, he throws much light on general Biblical history and on comparative religion. Probably, this volume will appeal to only a limited number of readers, with special interest in the subject; they will find much help in it for the understanding of Edom's place in the development of Old Testament ideas of religion; but all Bible students, even though not specially interested in archaeology, could examine this work to their great profit.

Church Night

Prayer Meetings

Mid-week Topics

Prayer Meeting Programs

THE REV. SHIRLEY S. STILL

These prayer-meeting programs have drawn good audiences in hot weather. I pass them on with the idea that they are suitable for any time of year, and that they have proven helpful.

The first prayer-meeting — on the sea — should bring the people to a room where ships (small models, of course) stand about, sea-shells are in evidence, sea-weed may be seen, and a large picture of the sea occupies a place in the front of the room.

1. Program on the Sea

Violin solo (*without announcement*), "Rocked in the Cradle of the Deep."

Scripture lesson (*without announcement*), Psa. 107:23-30.

Opening prayer.

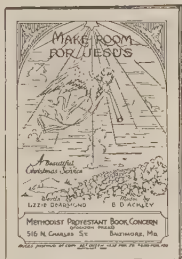
Song by the congregation: "Jesus, Saviour, Pilot Me."

Reading: Holmes' "Chambered Nautilus"

"This is the ship of pearl, which, poets feign,
Sails the unshadowed main —"

Christmas Suggestions

MAKE ROOM FOR JESUS



A complete Christmas Service for Sunday Schools. The words were written by Lizzie DeArmond and set to music by B. D. Ackley, who was formerly pianist to Homer Rodeheaver. The music is bright and catchy; easy to learn, but not of the jazz type. The whole atmosphere of the service is one of reverence and devotion, carrying out the thought conveyed in the cover design; an angel descending from the skies blowing a trumpet with a group of people gathered on the hillside receiving the message to "Make Room" in their hearts for Jesus, the new-born King.

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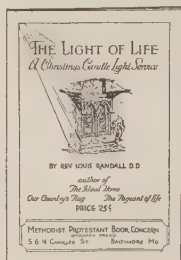
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On the sweet summer wind its purpled wings
In gulfs enchanted where the siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

"In webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell
Where its dim, dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed —
Its irised ceiling rent, its sunless crypt unsealed.

"Year after year behold the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last found home and knew the old no more.

"Thanks for the heavenly message brought by thee
Child of the wandering sea,
Cast from her lap forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:

"Build thee more stately mansions, O my soul
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine out-grown shell by life's unresting sea!"

Talk — Rescue Work on the Sea (the buoy, the life-boats, etc., compared with the work of the church in saving souls).

Song by the congregation: "Throw Out the Life-line."

Talk: Comparison of life to a voyage on the sea.

Song by the congregation: "Jesus, Lover of My Soul."

Bible reading: Matt. 8:23-27.

Song by the congregation: "Master, the Tempest is Raging." Then without announcement, the song-leader and pianist lead the congregation into the closing song, "Rock of Ages."

Benediction.

* * *

The second prayer-meeting should be an out-of-door meeting, if possible. It is usually easy to arrange for a night service on the church lawn. Otherwise in suitable decorations, plenty of bunting with stars.

2. Program on the Sky and Stars

Songs by the congregation: "Now the Day is Ended" and "Day is Dying in the West."

Bible lesson: Psa. 19:1-5.

Prayer.

Bible story by some child: "The Star of Bethlehem."

Special music: "Star of the East" (this is very pretty on steel guitars).

Reading by a child: "The Night Has a Thousand Eyes."

"The night has a thousand eyes,
And the day but one;
Yet the light of the whole world dies
At set of sun.

"The mind has a thousand eyes,
And the heart but one;
But the light of the whole life dies
When love is done."

Song by the congregation: "Sun of My Soul, Thou Saviour Dear."

Reading by an older person: Tennyson's "Crossing the Bar."

Verses about the sky and the stars — by everybody. (These should be written out on slips of paper, and a slip handed to every one who comes in. Look up the words "sky," "stars," "heaven," "sun" and "moon" in your concordance, and you will find an abundance of material.)

Talk: Lessons from the stars (See Rev. 22:16; Psa. 8:3; idea of North Star as a guide. What is the north star or compass of life?).

Song: "No Night There."

Talk: Promises connected with the stars. (See Num. 24:17; 2 Pet. 1:19; and Dan. 12:3.)

Song by congregation: "Will There Be Any Stars in My Crown?"

Song by congregation: "Abide With Me."

Benediction.

* * *

The third program is the sunshine meeting. The room should be hung with yellow crepe paper and decorated with yellow flowers. Girls with baskets tied with yellow ribbon stand at the door and give a yellow blossom to every person who enters.

3. Program on Sunshine

Bible lesson (congregation standing): Psa. 100. Prayer.

Song: "There's Sunshine in My Soul."

Song: "I Am Happy in the Service of the King."

Talk: The duty of happiness.

Reading: Riley's "O Heart of Mine."

"Oh, heart of mine, we shouldn't worry so;
What we have missed of calm, we couldn't have, you know;
What we've met of stormy pain
And of sorrow's driving rain
We can better meet again
If it blow.

"We have erred in that dark hour we have known
When our tears fell like the showers, all alone.
Were not shine and shadow blent
As our gracious Master meant?
Let us temper our content
With His own.

"For we know not every morrow can be sad;
Then forgetting all the sorrows we have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad."

Song: "Brighten the Corner Where You Are."

Talk: The Happiness of Common Things (work and friends and love).

Song: "Count Your Blessings."

Talk: "The Happiness of Serving Christ."

Song: "He Keeps Me Singing."

Benediction.

* * *

The fourth meeting is a missionary program. It can be fitted to any place. There should be no leader for this meeting and no announcements. The program may be mimeographed and handed to each person or written on a blackboard where all can see it. The best thing about this program is

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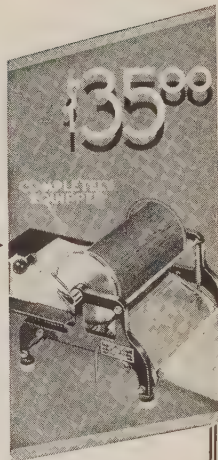
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that there is not a talk in it and not an announcement. Not even the hymns are announced.

This prayer-meeting seems to come closer to the hearts of the people than any other. It would be well for ministers to remember that people love to pray. Prayer-meetings can be multiplied in power and in attendance if we really put thought and prayer into them.

4. Missionary Prayer-Meeting

Song: "Tell Me the Story of Jesus."

Prayer for this congregation and this service:
By . . .

Bible reading: Acts 18:8-11 — by . . .

Prayer for all weak and struggling congregations (name especially the nearest mission churches).

Song: "Rescue the Perishing."

Prayer for the orphanage and old people's home in which the congregation is especially interested, and for all orphans and aged.

Song: "Open Mine Eyes That I May See."

Prayer for colleges in which congregation is interested, and for all institutions truly engaged in preparing young people for Christian service.

Bible reading: Matt. 25:31-46.

Prayer for all the sick and suffering and for the hospital work in which you have part.

Song: "O Zion, Haste."

Reading: Matt. 28:18-20.

Prayer for missionaries in China and for the people they teach.

Song: "Send the Light."

Prayer for missionary and people in Africa.

Prayer for missionary and people in Japan and Korea.

Prayer for work in India.

Prayer for work in other fields.

Song: "The Kingdom is Coming."

Song: "What a Friend We Have in Jesus."

Benediction.

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

THE MEANING OF WORSHIP. Psalm 96.

Worship in some form or other is common to the entire human race, even among those people that we say are low in the scale of being. A ritual or sacrifice or religious ceremony is found in all lands and among all races, and it may rightly be called worship even when, as we may think, it is ignorance or superstition. In any case it is worship, an expression of human desire to know and feel the divine presence, by an approach to it with prayer or music or devotion.

I. *Two Interpretations.*

Our subject is capable of two interpretations. Holiness is a beautiful thing. It is also a wholesome thing. If we take the Hebrew word to mean "holy array," it may be a very wholesome thing to think that when the Lord's Day comes around, the devout worshiper puts on his good, clean clothes and goes to church. Surely the Lord is not to be approached in unclean garments or even with soiled hands and face. It is a good and true thought of worship to begin with the thought that the Almighty God is one to whom we should come with fitting dress, not in fashion's display, but in "holy array." It is a good thing to remember that every Sunday millions of the human race think enough of the Divine presence in the house of worship, to go to it in a dignified and decent manner.

II. *Music.*

"Make a joyful noise unto Him, with psalms," is the next note of true worship. We are not to come to the house of God with gloomy faces or foreboding hearts. The Hebrew worship was jubilant. The Temple worship and service was exultant with song. It must have been an inspiring service. There was full orchestration. Musical instruments were a feature. There was the harp, and the psaltery and the sackbut and the ducimer

and the trumpet. A most inspiring service of music. It impressed on the worshipper the praise of the Lord. We need this atmosphere in our modern worship.

III. *Another True Element of Worship is Reverence.*

The Protestant church may well learn from other faiths something of the reverent feeling that belongs to all real worship. In many churches there is a buzz of talk going on clear up to the time of the opening sentence from the pulpit. In many churches the organ is played while the people are assembling. The organ voluntary is a part of the worship and should be so regarded. The moment the church-goer enters the sanctuary his worship should begin. After the service is time enough for greeting friends. It is not the place for visiting but for prayer and praise. The Lord's presence should be felt, and his glory allowed at once to shine into our souls. What more perfect culmination to worship than to go out into life and seek our community's welfare. Purify its political life, enlarge its vision of citizenship; provide proper remedies for its problems; straighten out its crooked ways; reduce its crime and illiteracy; beautify its daily ways, and make it a light on a hill for the good of others. A community where God is honored and His laws obeyed, and all the people are made happier because we have worshipped Him.

* * *

THE PREACHER AND HIMSELF. Proverbs 2:1-9.

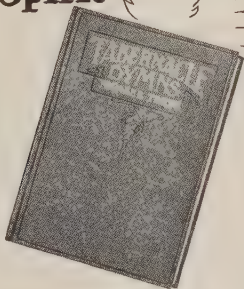
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I. *One Who Listened.*

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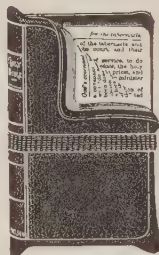
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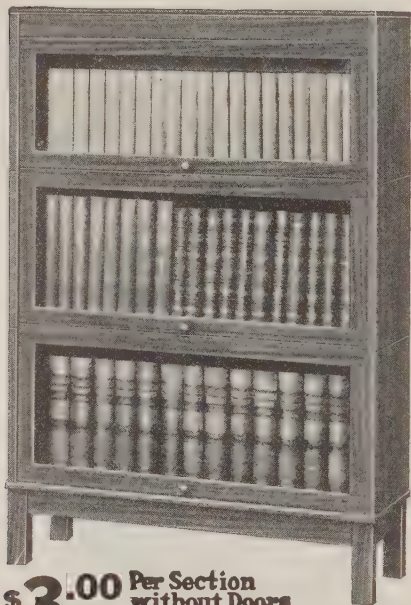
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thing in the sermon. If the thoughts of others wandered, his thoughts kept close to the thought of the preacher. At times he listened so intently that when the preacher was speaking of sin, temptation and human weakness the interested listener seemed to say audibly, "He is now talking to me, and about me," then when the preacher would call for penitence, faith, courage, and resolution, the interested listener would almost rise to his feet saying within himself, "That's for me; I will do it."

It seemed like the swing of the pendulum of the clock — one moment, in the humility of the confession of sin and, in the next moment, rejoicing in the hope of the glory of God in Jesus Christ. Through the whole sermon it seemed that the preacher was talking to the one interested listener, as though he were the only one there.

II. The Sermon Ended.

The sermon concluded, the service closed, and the audience filed out, greeting each other as they passed out toward the street, but, perhaps more than any other, the interested listener had the sermon in his heart. "Was not the sermon just suited to me?" "Will I take it seriously?" "Can it be put into my life?" "Have I the courage to put it there?" "Does it involve the bearing of the cross?" "Can I be a Christian and not put it into practice?"

All these questions were contending for an answer in the mind of the interested listener, as he shook hands with many; but his thoughts were absorbed in the challenge that had come to his own soul, and sometimes he seemed to answer others as though he were far away, or his mind upon something else; and it was. Then as if eager to get alone, he hastened away to his room. Closing the door he said to himself, "The preacher certainly preached straight to me today. He seemed to know all my sins and my need of God; he talked right to me as though no one else were there but I. By the grace of God I'll meet the challenge and be more for God than ever before."

III. His Prayer.

Seating himself in his chair at his desk, he took up his pen and wrote as follows: "O God, have mercy upon me, Thou hast shown me myself — the things I do and the things I leave undone, my sins, my weakness, just what I am; then Thou hast shown me what I may be, if I walk close to Thee. My wayward heart wanders after a multitude of sins. Call me to Thyself and put within me Thy life, that I may have faith, purity, humility, and love. I am poor and needy. My hope lies in Thy mercy. May my joy and comfort be in the things that concern my spiritual life, rather than in the material blessings that have come from Thy hand." It was a real prayer. There was consciousness of a spiritual transaction. I thought of God and myself. I have only described how my sermon went direct to my own heart. I was both the preacher and the listener — two in me. All my sermons are naught if I am not a convert.



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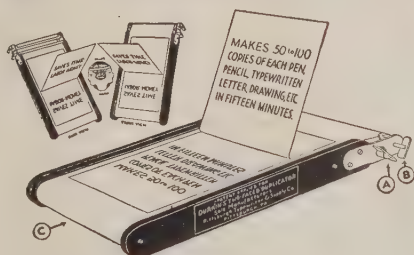
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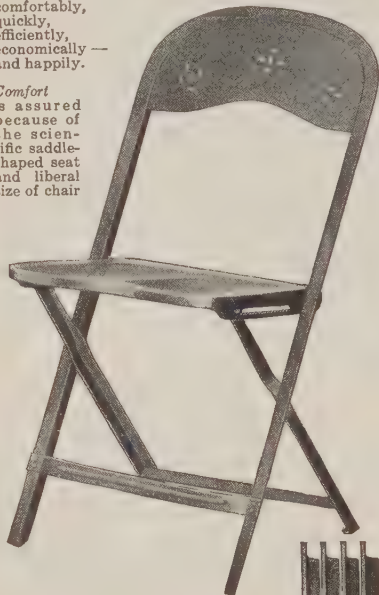
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LIVING BY FAITH. Romans 5:1-10.

One of the difficulties in men to believe and comprehend that faith has a large place in life, lies in their thought that faith is an abstraction, rather than a working principle. Another difficulty grows out of their tendency to think of faith as representing an arbitrary demand in the religious realm, rather than as being a requirement in all realms. Men raise the superficial cry that it is not faith, but life that counts. Faith counts, because directly it works itself into life. Inasmuch, therefore, as every man and nation must have some sort of faith, it is evident that the faith should be examined with due care, lest directly it produce a wrong outcome.

I. Faith a Producer.

For after all, faith is a producer. Doubt results in paralysis, not in action. Whether in commerce or in religion, it halts constructive work. In the one it makes for panics, while in the other, it makes for death. Columbus discovers, not because he doubts but because he believes. Washington becomes the "Father of his country," because he has faith in the cause of the colonists. Lincoln's strength grew out of his faith in the joined principles of liberty and union. Abraham believed God and it was counted to him for righteousness. He became the "father of the faithful," seeing that he trusted the heavenly Father. Luther became positively alive when he discovered that the just are alive by faith. Jesus rules the world because He Himself is ruled by His trust in God. All history is a commentary upon this principle — that faith is a producer. Unbelief allows us to enter into no land; faith opens to us the gates of every country. Defeat is the child of doubt while victory that overcomes the world is born in our faith.

II. The Personal Side.

There is a personal side to this matter. The object of faith is God, and God can be pleased by faith — not because He wills it so, but because His nature and our nature and the nature of faith all unite to make it so. God is eager to be trusted by us, and He is pleased by our faith in Himself. It is a most wonderful thing to please God, and the only way to please Him, is to have faith in Him. John and Judas both came into the discipleship of Christ. They lived with the same Lord and saw the same light in His face, heard the same teachings from His lips and the one became the Saint of the Ephesian Church; the other went out in the night and hanged himself. The difference is clear: John had faith unto the very end. Judas broke down in his trust, and so in his own character, and so in the service of his later days. "The son of perdition" was the son of distrust and his dust lies in the field of blood.

Thus to sum all up, the victory that "overcometh the world is simply our own faith" and that faith has a supreme place, second only to Love. * * *

THE SOUL OF THANKSGIVING (Thanksgiving). Psalm 96.

There comes a time in every life, when the cares of the moment seem overwhelming. When doubts assail us and bitterness lurks in wait just around the corner. When we ask questions, instead of say-

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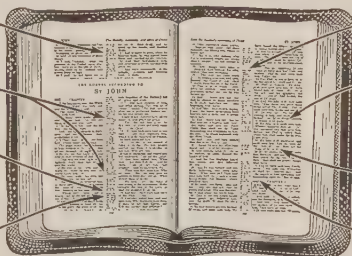
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ing prayers. When we hesitate to accept the workings of our destiny. When God seems very blind, and far away.

I. *May Be of Short Duration.*

Such times may be of short duration—for some people. It may last for the space of only a few seconds. But to other folk there may come a long period of blindness, when the shadows are close and the light from Heaven is dulled by the darkness of storm clouds. When we feel that time alone can clear our minds of the film of protest. When we feel that our agony of soul may be a permanent thing.

Sometimes, during a time of bitterness and of doubt, Thanksgiving comes. Sometimes, with a burst of radiance and glory we can sense the presence of a harvest time. And—if we are struggling with depression and a lack of understanding—we are apt to resent the harvest gladness, that Thanksgiving glory. We are apt to say: "How can I be expected to rejoice on this day? How can my soul know gratitude when it is wrapped in sorrow? What is the true meaning of Thanksgiving anyway?"

II. *A Strong Character Needed.*

It takes a strong character, I think, to meet Thanksgiving graciously, when ones special reasons for being thankful have been swept away. When one is lonely and wistful; when the future is not colored in rainbow tints. It takes a big spirit to smile upon the happiness of other people—when one's own happiness has been broken asunder. Thanksgiving day is not always easy to meet with the chin uplifted, and the eyes alight. But it can be done. And by God's grace it must be done. A lonely hand may feel—with a tremendous sense of splendor—the touch of vanished fingers. The sound of a voice that is stilled may echo in ears that try to listen for it! Business cares, and home cares—financial ruin and broken faith—they are hard to meet bravely. But loss, I think, is the heaviest cross of all.

III. *Still Reasons for Gratitude.*

And yet, every life that has known love, has known or will know loss. And so, those among us who have known joyousness, may count, also, upon knowing heartache. But the soul of gratitude will not bend under pressure. It is not a small soul. It is a soul that will touch agony without breaking, that will meet sorrow and anguish and flame—without turning to gray ashes. The soul of gratitude is like a tree. It lifts its bravery to the sky, growing staunchly from the dark earth, raising its branches ever heavenward. The soul of gratitude never gets bitter, never questions the way of the Most High. What is to be, is to be—and God knows best. That must be our comfort and our creed!

Thanksgiving flings brave banners across the waiting earth.

Across life's happiness and grief—life's love and death and birth;

Thanksgiving wraps a prayer about the hearts that suffer pain,

And with a blessing brings new peace—


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And trees are bending down with fruits,

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We raise our souls in gratitude,

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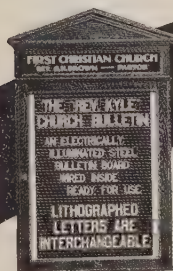
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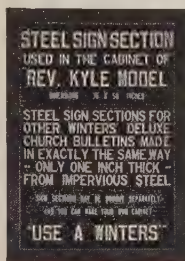
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The Approach to Missions

(Continued from page 137)

proaches to his task, that of preaching the gospel in the traditional manner and with it forcing upon the native the civilization of Europe and the United States which may be and often is ill adapted to him, or that of making a thorough study of the civilization into which he is projecting himself, and using what he has learned as a starting point. The choice which he makes is bound to be of inestimable consequence.

For guidance he will probably turn to the New Testament, which is filled with stories of missionary efforts. There he will find in the life of Paul a very impressive example of a successful enterprise. On one of his journeys Paul found himself in Athens. He observed his surroundings with care, as was invariably his practice. He noted that the Athenians had set up altars to a large number of gods, each of which save one was named and described. Up to this point he had been making an intelligent study of the religious customs of the people; he had made no move toward converting them. But he had discovered an excellent starting point. He betook himself to one of the public places in Athens and began to speak to those near him who would listen. Like many another street orator, he soon gathered about him a sizeable audience. He told the people that he had observed that they had erected an altar to an unknown god, lest no god be overlooked and thus be offended. He then proceeded to explain that he could tell them all about this unknown God, about His attributes and how He wished to be worshipped. No longer need they remain in ignorance on this point. Although Paul was not able to convert his entire audience to Christianity, he was gratified to see that some men believed what he had said. The method which he employed to get these satisfactory results is crystal clear. He refrained from preaching and exhorting until he had had time to study the religious behavior of the inhabitants. Once he had completed this study, he selected a vital point and developed it. He made the unknown God familiar.

Generally speaking, missionary activity is in a state of transition. Old methods are more and more proving obsolete, and progress seems now dependent upon the utilization of new methods. As a part of the new technique the approach by way of indigenous customs is being given an ever-increasing

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The Watchman

(Continued from page 135)

"I began to be more determined than ever to sell and show and I was ready to advance these convictions with greater zeal and more vicious effrontery. I shudder at the botchery and cant of my ministry in this third year. Nothing came of it save well-organized departments, cunningly planned campaigns, deftly worded advertisements, and a general shrug of indifference all along the line. With all my pleading and threatening they would not be sold to God nor would they be shown how to live! In fact, they behaved themselves as though they knew as much about these things as I!

"Perhaps no one suspected it, but my fourth year found me desperate. I had not claimed a convert for some time and additions to the church were few and far between. Instead of becoming better acquainted with my people, I felt as a man apart: a stranger among them all. The indifference of the past year was beginning to assert itself. Men and women came to the services as they pleased. It became startlingly apparent that they contributed as they pleased and lived as they pleased also. My visiting among them was torturous because of lost contact; my duties a burden because there was no evident reward. I received less and less recognizance. I was fast being compelled to reclusion: a pilgrim among those whom I desired to save.

"We discontinued our mid-week meetings in this fourth year. We thought best to stop having evening services for a while, especially during July, August, and September. (Hot months!) With this abandonment went our young peoples' meetings — consequently our junior orchestra and choir! We were fast materializing into a church of recision — sheering ourselves of spiritual obligations, conforming to an unavoidable circumstance brought upon the churches of God by an age of feverish commercialism and ecumenical negligence!

"The astounding part of it all (now that I look back) was that all the preachers in my circle were tranquil and dispassionate

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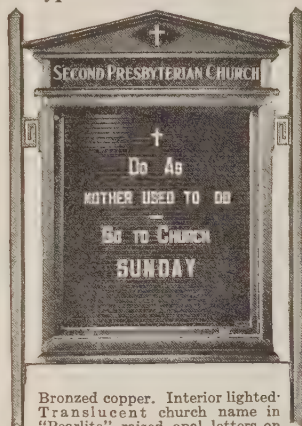
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— accusing a world with a significant shake of the head. Never once did I beat my breast and ask eternal Providence where *I* might be at fault! I could not admit, much less believe, that *I* had failed! The age! The age with which we revolved! That was it! Not I! No! I went into my pulpit with an indomitable urge to sell God to my people and to show them how to live!

"Eight Sundays ago something happened! It was a stuffy morning, hot, dry, and still. The small audience was scattered about the auditorium — a yawning and perspiring group. From behind their waving fans they cast glances of perplexity and longing from me to the opened windows. A really uncomfortable morning! But I poured my philosophy through the funnel of a text and poured it hard to break through the barrier of sweated indifference. There was no response. The service dragged itself along to its weary close.

"At the door I shook the hands of the faithful one by one, heavy at heart, curt in speech. 'Hot day, my!' 'Yes, dreadful.' 'Good-morning, Reverend. It would be a blessing if it would rain today.' 'Yes, indeed!' 'Right warm fer so early in the mornin', Mista Rohm.' 'Very.' 'How do you do, Reverend Rohm. Do come over and see us when you have time.' 'Surely, Mrs. VanWert, thank you.'

"But suddenly I was shaking the hand of a stranger whose touch electrified. I cannot tell you why or how, but there was something about it all that made me wince. I looked into the eyes of the man. I saw at a glance his perfect physique, his clear-cut features, his meticulous apparel. Hidden away in a cushioned pew of the auditorium he must have been, but I had failed to notice him or his remarkableness until this instant.

"I am Reverend Rohm, sir,' I said quickly. 'An you . . .?'

"Only a Watchman,' he replied.

"A — A Watchman?"

"Yes."

"Of course! I nodded glancing about at the few waiting to shake my hand. 'Come again, sir, come again.'

"He stood before me, amazingly great and gentle. But I noticed his eyes contract, he came a bit nearer me, a single stinging word beat upon my ears. The Watchman whispered, 'Why?' and passed on!

"Dazed and undone I shook the hands of

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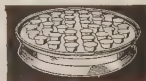


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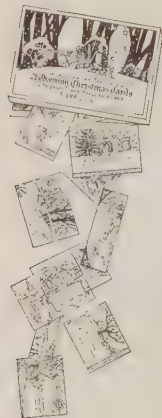
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the others and then hung heavily to the church door. My mind reeled! 'Come again!' Why? Why? Why?

"The eternal word ground within my brain. It hissed from out my gritting teeth, 'Why come again?'"

"I wanted to recall the man. 'Wait,' I wanted to say. 'Why?' I want to sell you God! I want to show you how to live!"

"It sounded like sacrilege. He had God. He knew how to live! And if he was in the least symbolic of those inhabiting my pews — why — why my ministry was all wrong! For the first time I was asking myself why people should come to my church . . .

"And after that service I answered that WHY. I said to myself, 'Come — not that I may show but that I may help. That I may be a servant not a master. That I may see with you the God whom you already have in as full a measure as I!"

"Eight weeks have passed. Yesterday my church was crowded for the first time in my four years of preaching. In everything, at every turn, in the preparation of every sermon I put it squarely to myself, 'Why this? Will it help my people?' At last it seems I have found the secret of a successful ministry. Pray for me.

Sincerely,

CECIL."

I folded the pages of my friend's letter gently and slid them into the envelope.

"Only one minister," I said half aloud, "only one minister out of every twenty-five will believe as Cecil did."

A voice too gentle to be startling answered, "Yes. But — why?"

The Watchman had come into my study.

My Assistant Pastors

(Continued from page 134)

told in an old story which I have embalmed in verse as follows:

The Deacon prayed for Pastor dear
Who'd served his church for many a year,
"Lord, keep him humble, keep him poor,
As were the blessed saints of yore,
Who never had on earth a part,
But lived for Heaven with single heart."

The Deacon paused, then mild and meek,
Went on in words astute and sleek,
"You keep him humble, for you know,
We'll do the rest and keep him poor."

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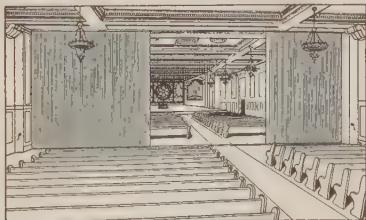
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the service and servants of Jesus. My Assistant Pastors know this and both practice it and urge others to practice it.

5. My Boosters are My Assistant Pastors.

I am afraid that Protestants have overdone and still are overdoing their rejection of the Roman doctrine of the ministry. Some of them seem to be afraid that they will really honor those of whom the Master has said, "He that honoreth you honoreth me."

Thoughtlessness will explain some of this, but My Assistant Pastors are not thoughtless.

A fine story is told of Dr. R. W. Dale, great English preacher and author. He was on a tour of the world, in Australia where he addressed a large assembly of ministers and church leaders. In his address he pleaded for greater frankness on the part of churches that really appreciate their pastors. He said, "I know that my people love me, but after I feel like shouting to them, 'If you love me, tell me so.'" The address was printed in some of the papers of Australia and, of course, got to England and was read by members of his church. Weeks passed and he was home again. Sunday came and the hour of service. He entered the church to find it full, smiles wreathing every face, and over the pulpit in golden letters against the wall ran the legend, "We love you and we tell you so." This story ought to be kept in circulation as a means of grace to both pastors and churches.

My Assistant Pastors let me know that they appreciate me and that I can count on them. And they let others know it. "Of such is the kingdom of heaven."

6. I have another group of Assistant Pastors who are beyond eulogy or praise of mine. They are the Blessed Shut-ins, the Afflicted, the Aged, whose debtor I am for more than I ever can repay. They never are at a church service, but they prove that God is not limited to houses made with hands. His presence with them is as real as any sun in any sky. He speaks to me through them — through their patience in suffering, their likeness to him, their meekness for heaven, their benedictions upon me. Spurgeon advised ministerial students to be often at death beds, for he said, "Many are the jewels that are cast up by the waves of the last river." I have found the jewels along the way to that river, many of them, while yet it was distant but in view. Thus have I

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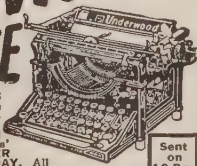
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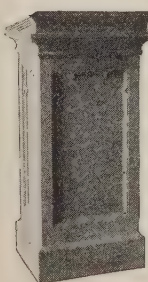
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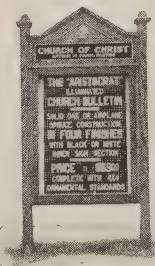
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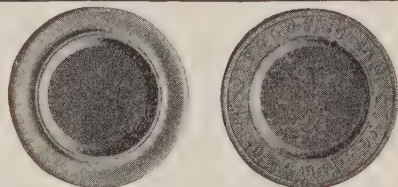
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The Cover Picture

(Continued from page 184)

picture shows the middle-aged man in the center of the group grasping the coveted prize. The aged man on his left implores that because of his age the ticket be given him. The widowed mother, hopeful of getting the ticket, has been thrown to the street, where she instinctively protects the child for whose sake she seeks work, while her tiny son pulls on the trouser leg of the victor to attract his attention to the need of the mother. Thoughtless and hungry youth, would wrest the coveted ticket from its holder even though he had to climb to it by stepping on the back of the fallen mother.

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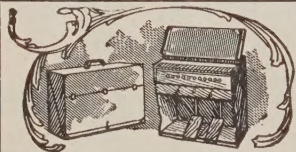
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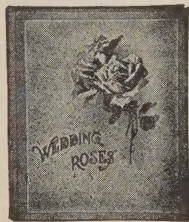
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